

MISSION™ FRONTIERS

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24:14—A CALL TO FOSTER MOVEMENTS IN ALL PEOPLES

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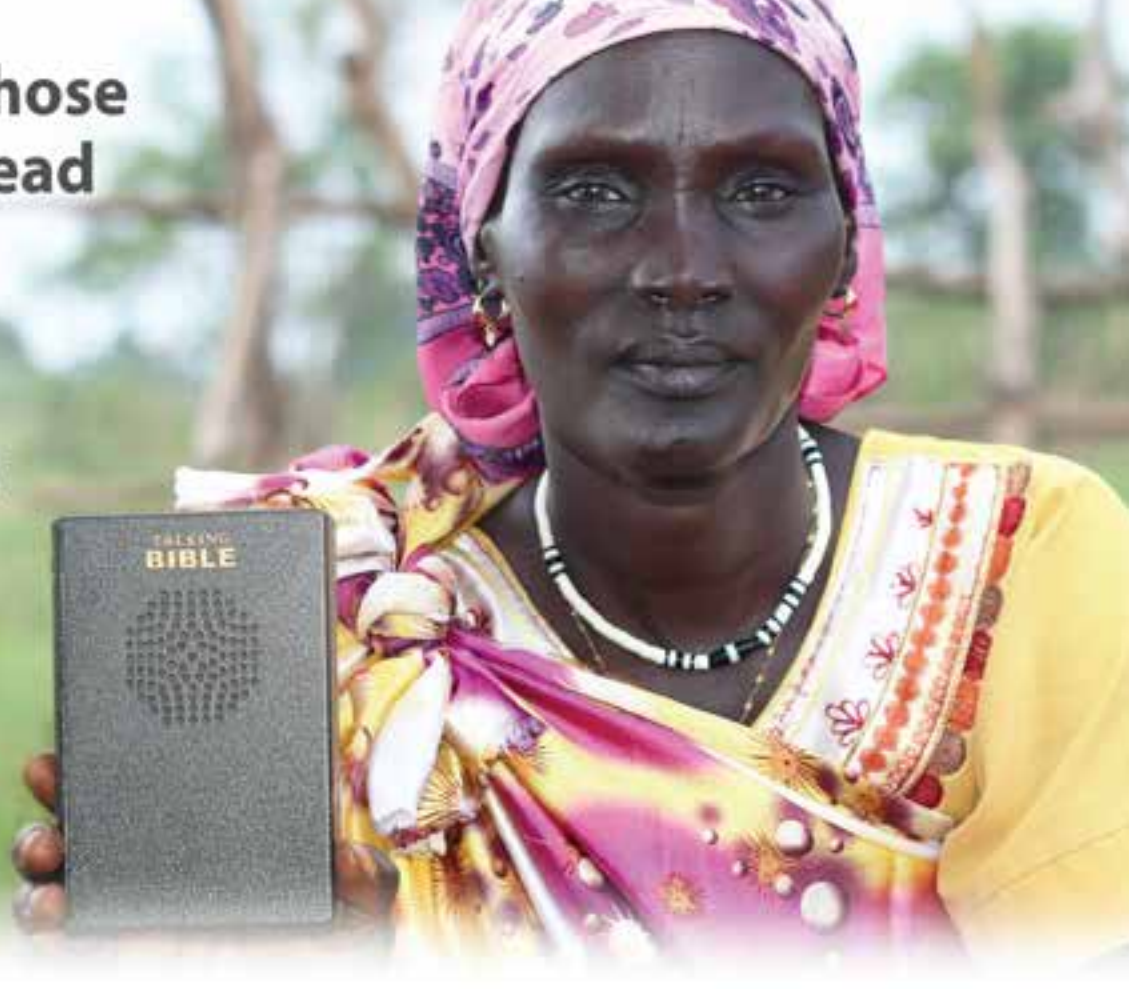
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Dr. Steve Smith



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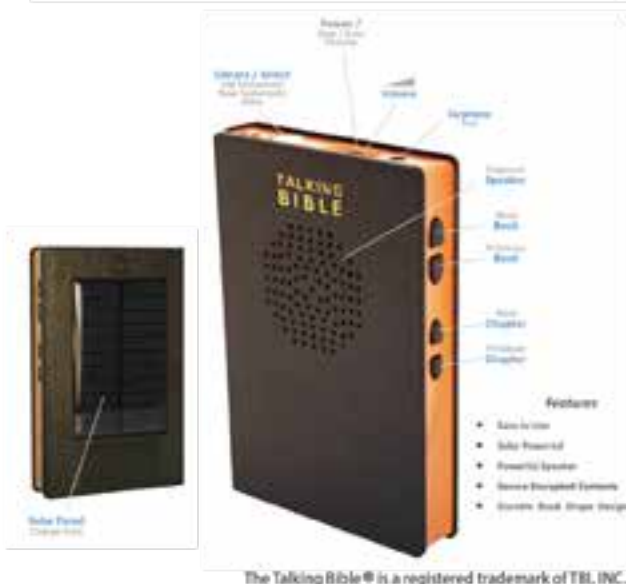


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A CALL TO FOSTER MOVEMENTS IN ALL PEOPLES



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LET'S FINISH THE RACE TO FOSTER MOVEMENTS IN ALL PEOPLES!



BY **RICK WOOD**
EDITOR OF *MF*

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On very rare occasions we take the time in *MF* to honor a remarkable individual who has made a significant contribution to our understanding and pursuit of the ultimate goal of world evangelization—to provide access to the gospel to every person and to make disciples within all peoples so that God would receive the glory He deserves. (Rev. 5:9; 7:9) Dr. Steve Smith is just such a person. Through his books, *Kingdom Kernels* columns in *MF* and leadership of the marvelous 24:14 Coalition, Steve pointed the way forward to achieving the goal of movement engagements in every unreached people and place by 2025, thereby beginning the process of providing access to the gospel to every person.

Looking to the book of Acts for strategic inspiration, Steve took note of the movements to Christ that were occurring in abundance in the apostle Paul's day, and asked, "Why not in our day?" Indeed, why not? Through Steve's work and that of countless others, Kingdom Movements are now taking place all over the world, where disciples are making disciples and churches are planting churches faster than the growth in population.

Pioneering a "New Reality" in Missions

Steve was a pioneer in revealing to the rest of us this new reality in missions—it is possible to reach all

peoples through movements; these movements are real and God is using them to transform the lives of millions around the world. Through his example of actually fostering a movement, he demonstrated that working with the Holy Spirit to foster movements is possible and no fluke. Through his writings, Steve helped to transform our understanding of how to successfully carry out God's mission in this world through Spirit-empowered movements.

The stark truth is that many mission practices, well intentioned as they are, simply do not lead to the development of movements, while the methods of mission Steve and others have highlighted, do. L.D. Waterman presents this simple choice in his article, *Daring to Succeed*, starting on page 24. We now know what works in fostering movements. It would seem to be a smart choice to choose those methods of mission that God is using and blessing to create movements versus those methods that cannot even keep up with population growth. But change is difficult for people, even when it is a smart choice.

A Passion for Urgency

Steve's great desire was to see Matthew 24:14 fulfilled in our generation. He wrote, "One generation will rise up to be the final generation that experiences these things and welcomes the Lord.

Will we aspire to that? Will we steel ourselves for what is required to get to no place left, and to perhaps welcome our Lord's return? Will we win for the Lamb the just reward of His suffering—a Bride from every tongue, tribe, people, and nation? We have the resources, but do we have the resolve? May we be found worthy!" Indeed.

You can see this same passion for sacrificial urgency in our lead article, starting on page 8, which includes an adapted excerpt from Steve's book, *Hastening*, the first book in his two part *No Place Left* saga. Then in the following article, "The War That Finally Ends," by Steve Smith and Stan Parks, we get practical about what you can do to help reach the 24:14 Coalition goal of movement engagements in every people and place by 2025. Please take note of the practical ways that you can be involved listed towards the end of that article.

It seems such a tragic loss to God's kingdom mission for Steve to have been taken at such a young age. But God and His mission in this world are bigger than just one person. Partly due to Steve and his mobilization efforts, there are many who have caught the vision of movements in every people and place and will now run with it. Steve faithfully ran the race God set before him. Steve's part in the race is over. He has passed the baton to us and it is now up to us to finish the race to foster movements in all peoples.

Kingdom Movements: 950 and Growing!

Notice the wonderful jump in the number of Kingdom Movements displayed on our cover. This number has gone from 708 to 950, a leap of 242 or 34%, just since our last issue. In less than two years the number of recorded Kingdom Movements has nearly doubled. There are currently over 3,000 movement engagements taking place around the world. The overall number of Kingdom Movements is rising and is likely to continue rising as a growing number of these movement engagements are passing the threshold of what it means to be considered a movement. See my editorial in the May-June 2019 issue for more on what is considered a movement and how this number is derived.

Do you sense it? Do you feel the momentum building as God is working sovereignly through these Kingdom Movements to bring millions of new believers into relationship with King Jesus? Just since January 2018, the number of people involved in these movements has grown from 49 million to 73.4 million. That is nearly a 50% increase in less than a year and a half. At this current rate the number of believers involved in these movements will double in less than every two years. What we are witnessing in our day through these book-of-Acts like movements is an exponential growth of the gospel. What seemed impossible in decades past—providing access to the gospel to every person within every people in our lifetime—is now an achievable reality because of these Kingdom Movements.

Can We Hasten the Return of Jesus?

Implicit in the title of Steve's book, *Hastening*, and the name of the

24:14 Coalition is the idea that what we do in relation to world evangelization can hasten the day when Jesus will return. God's covenant with Abraham was that "through you (Abraham) all the families on earth will be blessed." Gen. 12:3. We see the fulfillment of this promise in Rev. 5:9 and 7:9 with every tribe, tongue, people and nation worshipping Jesus. God's concern has always been that all the peoples on earth would receive the blessing of a new relationship with God through Jesus. Matt. 24:14 says that Jesus' return would be after all peoples have heard the gospel. So reaching all peoples is a condition of Jesus' return. Therefore, the sooner we reach all peoples, the sooner Jesus will return, i.e. we can hasten His return. But Steve himself believed that Jesus could come at any time, and so do I, even though from my human perspective I know there are still 7,000 unreached peoples left to reach. God alone knows when the promise to Abraham has been fulfilled and the conditions mentioned in Matt. 24:14 have been met. God has perfect knowledge of these things and we do not.

Even when the conditions of Matt. 24:14 have been met, there is nothing in the passage to indicate a precise time period between the condition being met and when Jesus will return. Our job has always been to go and make disciples of all peoples. One thing that we can hasten is the completion of the goal of fostering movements in all peoples. We should certainly hasten to do so out of obedience to what Jesus has asked us to do, for the sake of lost souls and for the glory of God.


In Pursuit of a New Type Church

The first issue of *Mission Frontiers* I ever worked on was the June-

October 1990 edition featuring "The Passing of a Giant," noting the passing of Dr. Donald McGavran at the age of 90. McGavran's work on understanding people movements and the dangers of extraction evangelism are vital to our understanding of how to do missions in our day. McGavran recognized that a change in our mission methods was essential. He pointed out in 1982 that **"the common Western approach to 'planting a church' inhibits movements rather than encourages them."**

While McGavran likely envisioned "visible" churches in dedicated buildings, what we are seeing in these Kingdom Movements is a return to first-century, book-of-Acts like, family-based churches in homes. As you read through the book of Acts, you will notice that believers gathered together in homes as families which often included extended family members and servants, but no dedicated church buildings. The modern Kingdom Movements reflect this pattern as the gospel multiplies through disciples making disciples and home based churches multiplying as the gospel spreads from family to family. This is increasingly how the unreached peoples are being reached.

Taking a Break

For the next issue of *Mission Frontiers*, Sept./Oct. 2019, Rebecca Lewis, the daughter of our founder, Dr. Ralph Winter, will be taking over for me as a guest editor. She will be providing the editorial for that issue. I will be taking a short, one-issue sabbatical for some much needed rest and reflection. I will be back in the editor's chair for the Nov./Dec. 2019 issue. Have a great summer and I will see you back here in the fall. 

A Call to Foster Movements



in All Peoples



Dr. Steve Smith's Extraordinary Vision and Legacy

« In November 2015, Steve released the first book in his *No Place Left* saga, a story he had written 20 years earlier as a young pastor. »

Early in the first decade of this century, the Holy Spirit guided and empowered Steve Smith in launching a Church Planting Movement among a minority people group in East Asia.

Steve then teamed up with Ying Kai to write *T4T: A Discipleship Re-Revolution: The Story Behind the World's Fastest Growing Church Planting Movement and How it Can Happen in Your Community!* Steve went on to supervise and coach many others in starting similar movements.

Through these experiences Steve came to a deep conviction that with a return to biblical ministry methods and reliance on the Holy Spirit, our generation could play a key role in fulfilling the human side of Jesus' promise in Matthew 24:14.

In November 2015, Steve released the first book in his *No Place Left* saga, a story he had written 20 years earlier as a young pastor—urging an all-out effort, with urgency, to fulfill the Great Commission by 2025.

Supported by a global prayer network, extraordinary trust relationships and collaborative learning, in its first two years the 24:14 Coalition has found that God's Spirit has been moving well beyond what Steve envisioned. Over the

past 25 years, nearly 1% of the world's population have become disciples within rapidly multiplying movements of churches, mostly among unreached people groups.

Through the tireless efforts of Steve and others, the 24:14 Coalition is now well-established, and maturing rapidly into what may become the most fruitful network in history. Before God called him home, Steve fueled more fruitful reliance on the Holy Spirit through his final book, *Spirit Walk: The Extraordinary Power of Acts for Ordinary People*.

An anonymous poem in tribute to Steve's impact is posted at NPL2025.org/tribute, along with a complimentary copy of *Hastening*, links to many of Steve's *Mission Frontiers* articles, and a one-minute video clip of Steve calling for a sense of urgency in running the final lap of history.

« Through the tireless efforts of Steve and others, the 24:14 Coalition is now well-established, and maturing rapidly into what may become the most fruitful network in history. »

The following adaptation from Steve's book *Hastening*, Book One of the *No Place Left* saga reveals much of the perspective driving Steve's passion.

Christopher and Chara sat on the ancient sofa, knees and shoulders touching. It was dark outside, but a pair of lamps cast a warm glow across the room. They were grateful to be home with their closest friends—John and Renee on the well-worn love seat, and Nic and Stacy on the two folding chairs.

On the table in front of the sofa lay the precious photocopy of the Livermore dissertation that Christopher and Chara had gone to England to track down.

After a relaxed time of praising God, listening for His voice and asking for the Holy Spirit's guidance, Renee leaned forward and read aloud: "The Collapse of the Military Metaphor in the Mission of the Early Church, and the Resulting Stalemate in the Advance of the Gospel. A dissertation by M. J. Livermore. 1898. Sounds interesting. Have you read it yet?"

"Yes!" Christopher said, "and it was very convicting! Let me start tonight's discussion, by summarizing it for you."

"The early Church advanced rapidly—supernaturally fast—through most of the first century. At that rate, the known world would have been evangelized within just a few centuries!"

"But then a major shift occurred," Chara added. "And world evangelization slowed to a crawl. Even though the pace picked up in the 1800s, Livermore showed it still lagged far behind that first century. It had become a mission by the few rather than a mission by the whole Church."

"Exactly," John said. "The early Church had no Bible or buildings, yet it grew like wildfire. I have studied several efforts to explain the difference, but all seem to be lacking something. What does Livermore say?"

"Her analysis is brilliant," Christopher said. "Her Salvation Army upbringing helped her see the wartime mindset of the New Testament Church, in which everyone lived as a spiritual soldier seeking to advance God's kingdom."

Chris paused to sip his coffee.

"This is crazy!" Nic said. "I've been reading ahead for our Perspectives class, and Dr. Winter has an article on this same theme. Hold on..."

Nic leafed through his book. "Yeah, here it is. 'Reconsecration to a Wartime, Not a Peacetime, Lifestyle.' Winter says here that, when outfitted for war, the Queen Mary housed fifteen thousand soldiers, even though it only had room for three thousand passengers as a peacetime luxury liner. Winter's point is that we believers are living with a peacetime mindset today."

"Exactly," Christopher said. "The Allies won World War II only through the same kind of all-out investment and focus that characterized the first-century believers in advancing God's kingdom. Both the Allies and those early believers understood they weren't just pursuing a task at their leisure, but fighting to win very real wars."



"They deliberately simplified their lives so they could focus on the spiritual battle."

"My grandmother used to tell us about the war. Everyone did something, and everything was rationed. Every able-bodied man joined the fight, and those who didn't felt ashamed. Women worked in the factories because the men were all at war. School kids saved their money to buy war bonds. Nothing was wasted. Everything was recycled. And everyone was mobilized. This is the kind of 'all in' mindset the early Church also had for their spiritual war."

Setting down his mug, Christopher stood and began pacing. "The early believers set their hearts on heaven. They didn't worry about having the latest comforts or electronic gadgets."

"They deliberately simplified their lives so they could focus on the spiritual battle," Nic said.

Chara's face lit up. "And they weren't just conscious of the spiritual conflict; they knew they were going to win the war, and that their beloved Commander in Chief could show up any day. That's what fueled their sense of urgency."

A frown creased Renee's brow as she sipped her coffee. "Things are so different now. When's the last time I thought about Jesus' return?"

"Exactly," Stacy added. "I'm distracted by so many things!"



We have lost sight of the war, and reduced the Great Commission into a task to be completed at our leisure.

"We have lost sight of the war, and reduced the Great Commission into a task to be completed at our leisure," John said. "'What's the rush?' we think. 'Why sacrifice everything for God's kingdom when it could be another two thousand years before He returns?'"

"Right," Nic said. "We don't feel any urgency, and it's been that way for a long time. We have settled into a peacetime mentality."

Christopher continued pacing. "Livermore said that by the time Christianity became the state religion of Rome, the Church had become more focused on arguing theology than on

obeying Jesus' command to disciple all nations. The central mission of the Church had been reduced from the rallying battle cry to just another activity."

"Precisely!" Stacy cried. "Jesus' central command has been marginalized!"

"Just imagine," John added, "if Jesus' commission were posted at the top of our church's website, bulletin board and weekly program. What if it were foremost in our minds as we plan our Men's Breakfasts, Grief Groups, Moms for Moms, potlucks, and even car wash fundraisers."

"Livermore's dissertation," Christopher continued, "contained several more really thought-provoking ideas. She said Revelation was given to John—the last surviving apostle—to remind the Church God had not forgotten the mission, and neither should they. Revelation is God's reminder to each generation that He's still in control, and His promise that His Kingdom will prevail. It holds Christ's marching orders for His body—to inspire His Church to ever-greater exploits. Unfortunately, most believers either ignore Revelation or miss this central point while trying to interpret the symbolism to predict future events.

"Livermore asserted that the only way to complete our God-given commission is full-scale mobilization of the global Church for spiritual battle, fueled by expectant faith in the imminent return of our Lord Jesus Christ."

Christopher sat back down next to Chara, clasped her hand and resumed sipping his coffee.

The room fell silent. Renee closed her eyes. Nic stared into his empty mug. Stacy shifted uncomfortably on her chair.

With a big sigh, John finally gave voice to what they were all thinking. "You're right,

Christopher. This is convicting! So, ... what do we do with this understanding?"

Christopher and Chara grinned at each other. "As Chara and I see it," he said, "we are the first generation in history to have a real shot at completing our assignment. I've read that non-Christians outnumbered those first century believers 360 to one. Today there are only about seven non-Christians for every Christian. In Romans 15:23, Paul said there was 'no place left' for him to work in Asia. There was still more to do of course, but his disciples could finish what he had started. If the Church would begin equipping our members to multiply disciples, the kind of pioneering work Paul did could be completed worldwide in our generation, and there would be 'no place left' without multiplying disciples."

Christopher stood again. "We have to inspire and guide our generation to live with a wartime mentality, in anticipation of Christ's return. By His strength it is so doable!

"We must pray for and equip laborers like those Marines we met on the flight to London. May God help us raise up a generation of spiritual commandos; missionary shock troops preparing for Jesus' return by establishing vibrant, multiplying movements in every remaining unreached people group and place."

"Our first step," Christopher said, looking each of his friends in the eye, "is for the six of us—and then all of Church in the City—to seriously grapple with the fact that Jesus really could return at any time!" Christopher sat again and waited.

"Right," John nodded. "Knowing Jesus could come tomorrow really does change my perspective! Do you think ..."

"And we have to impart this urgency to others!" Christopher jumped up and started pacing again. "The disciples we make, at home

and among unreached people groups, must carry this same expectancy that Jesus could return any moment. And we must demonstrate this in our ministry. Like the Apostle Paul, we can't settle into babysitting believers, but we must equip every new believer to multiply, and entrust them to the Holy Spirit with the same responsibility for expanding the Kingdom among their own people and beyond, even taking some of them with us as we press on to other unreached people groups!"

Chara smiled up at Christopher. "Would you believe he's drinking decaf?"

Everyone chuckled.

"Wait a second!" Stacy protested. "From what I've heard and read in our Perspectives class, unreached people groups are unreached because of language and cultural barriers, and it takes a long-term intentional effort to translate the Bible and start churches among them. If starting churches among UPGs were simple it would have been done long ago."

"Listen, Stacy," Chara said. "Christopher's not suggesting we don't also need long-term missionaries. Just the opposite. The kind of spiritual shock troops we are proposing go in the power of God's Spirit to do what Paul did—establish the first contagious communities of believing households in a new unreached people group. But Paul also left others to build up what he had started. Just as in military operations, others are needed to come alongside to serve and assist the resulting movements—including Bible translation where that is necessary."

Christopher once again took his seat. John rose and approached the makeshift whiteboard that had become a regular feature in these huddles. Christopher winked at Chara. John was in, and he was about to do what he did best.

"History tells us there's another reason the

world may need something fresh like we are discussing. All types of movements tend to calcify over time." On the white board, John drew a blue line rising and then plateauing.

"For instance, our established organizations began as missions-sending *movements*. But over time, every movement develops institutionalism. This adds long-term stability while restricting innovation and risk-taking."

Nic leaned forward and pointed at the whiteboard. "They resist risk-taking because too much is at stake. Happens in business all the time."

"But it takes a long time for things to calcify, doesn't it?" Stacy said. "And besides, don't we need stability?"

"Calcification can take a few years or a few decades," John said, "but eventually what started as a movement stalls out, and new initiatives are needed to continue forward progress."

John added a green line above the blue one. "Stability is good, but not at the expense of progress. If we are going to reach the remaining unreached people groups, we need a fresh initiative."

Christopher looked warmly at his normally skeptical friend. "Yes! To complement what is already going on, we need thousands of new laborers seeking the Holy Spirit's leading and empowering, and willing to take risks. These believers would act as spiritual commandos, called and equipped for pioneering ventures and ready to sacrifice all for the King's war effort. They'll inspire others to pursue similar initiatives. And we must also challenge those who are not called to the front lines to live just as sacrificially, so that resources are freed up for the task."



"By 'No Place Left,'
I mean
no place or people group
where the gospel
has yet to be preached."

"Our rallying cry must be Jesus' own words in Matthew 24:14 that the gospel be proclaimed in all the world—as a testimony to every remaining people group—before His return. We cannot cause Christ's return, but we can fulfill this condition!"

Christopher stood and joined John at the whiteboard. John nodded, handed him the marker, and gave him a quick wink. Above the lines on the board, Christopher wrote a big green *2025—No Place Left*.

"By 'No Place Left,' I mean no place or people group where the gospel has yet to be preached. And to escape peacetime complacency we must embrace a target date by which we aim to finish this quest—no matter what it costs us. Our mission objective must be nothing less than *no place left!*"

The two men returned to their seats, and the room fell silent.

* * *

"I don't imagine the evil one will take this final pursuit of God's Kingdom lying down," Chara said. "He'll throw everything he's got at us. And we'll need thousands of people to go—young, old, and everything in between. We *must* call people to this, but let's not forget," she looked at the group intently, "many of us will suffer persecution—and some of us may die."

Christopher nodded solemnly. "Let's remember the generation in Revelation 12:11: 'They overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their life even when faced with death.'" He looked again at his dear brothers and sisters. "Are we willing to pay the price?"

Everyone nodded soberly.

The six joined hands and prayed for strength to match their resolve. Christopher's heart swelled with the joy of unity with his close friends in a quest of utmost importance for his King.

Before heading to bed, Christopher tweeted:

#NoPlaceLeft2025 is impossible without a wartime mindset. Will you mobilize with us for the final effort? A Kingdom Preparation Force!



24:14—THE WAR THAT FINALLY ENDS



Dr. Steve Smith devoted his life to following Jesus and leading people to faith in Jesus and then discipling others to do the same. It was his great desire to see the Great Commission fulfilled in our generation. This article is an updated version of an article from January 2018 that lays out that challenge for us.

Finally, let the Lord make you strong. Depend on His mighty power. Put on all of God's armor. Then you can stand firm against the devil's evil plans. Our fight is not against human beings. It is against the rulers, the authorities and the powers of this dark world. It is against the spiritual forces of evil in the heavenly world. (Eph. 6:9–12 NIRV)

« Millions of spiritual troops have arisen in this battle: to date, 73 million new disciples from within the harvest; prisoners of the devil in the past, steadfast proclaimers of Jesus today. »

A renewed war has been quietly waged for the last 30+ years. At first, it began as a quiet insurgency by a few “freedom fighters” unwilling to see billions of people live and die with no access to the gospel. Radicals, not accepting that so many lived in bondage to the “ruler of this world,” laid down their lives to see Jesus set the prisoners free.

This insurgency has spread more rapidly and more broadly than the Arab Spring. It has enacted more lasting change than the fall of the Iron Curtain. Initial sparks have grown into a global firestorm. Millions of spiritual troops have arisen in this battle: to date, 73 million new disciples from within the harvest; prisoners of the devil in the past, steadfast proclaimers of Jesus today.

They advance the banner of Christ against demonic strongholds and despite human opposition. Their chief “weapons” are the love of God and the gospel of Jesus. Their struggle is not against humans but against the spiritual forces of evil. (Eph. 6:12) They lay down their lives for Jesus, while forgiving and blessing their persecutors. They thrill at the salvation of multitudes in unreached areas, yet during dry spells and frequent suffering, they rejoice that their own names are written in heaven. (Luke 10:20)

Most are not “professional” fighters; they work regular jobs but wage spiritual war day and night. Some take jobs that pay less to have more time to serve their King. Some volunteer for dangerous missions to rescue the lost. All have a heart to share freely with those who enter their kingdom communities. This groundswell overwhelms every major obstacle to the King of Kings, by the power of the cross. Laying down all to follow the call to finish what Jesus began spreads and fuels the mission.

BY **STEVE SMITH** AND **STAN PARKS**

website: beyond.org email: stan@beyond.org

Steve Smith March 11, 1962–March 13, 2019. Steve Smith served overseas with the International Mission Board (SBC) for 18 years, helping initiate a Church Planting Movement (CPM) among an unreached people group in East Asia, and then coaching, training, and leading others to do the same throughout the world. Upon his retirement from IMB in 2016 until his death, Steve served simultaneously as the Vice President of Multiplication for East-West Ministries, as a Global Movement Catalyst for Beyond, and as a co-leader of the 24:14 Coalition, a global effort to engage every unreached place and people with a movement strategy by 2025.

Stan Parks, Ph.D. is a trainer and coach for a wide variety of CPMs around the world. He currently co-leads a global 2414 Coalition to start church planting movement engagements in every unreached people group and place by 2025 (2414now.net). As part of the Ethne leadership team he is helping various Ephesus teams seeking to start cascading CPMs in large UPG clusters. He is the VP of Global Strategies with Beyond.

Then I heard a loud voice in heaven. It said, "Now the salvation and the power and the kingdom of our God have come. The authority of his Christ has come. Satan, who brings charges against our brothers and sisters, has been thrown down. He brings charges against them before our God day and night. They overcame him because the Lamb gave His life's blood for them. They overcame him by giving witness about Jesus to others. They were willing to risk their lives, even if it led to death." —Rev. 12:10–11 NIRV

« **Some volunteer for dangerous missions to rescue the lost. All have a heart to share freely with those who enter their kingdom communities.** »

This is no return to the horrific Crusades of earthly battles waged falsely and dishonorably in the name of Jesus. This kingdom is invisible, as Jesus declared:

My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.
—John 18:36, ESV

They are in a war for the souls of people and are willing to ignore unbiblical restraints of human theological and denominational traditions. Unfortunately, sometimes they are opposed by some church leaders who have misunderstood their different expressions of how to live as authentic disciples of the King.

They believe that all disciples are empowered and commissioned to reach the world, not just pastors and missionaries. These disciples have chosen to believe that disciples, churches, leaders and movements can multiply as movements of the Spirit, just as they did in the early church. They have chosen to obey the commands of Christ and receive the same authority and Spirit-empowerment as 2000 years ago.

Church Planting Movements (CPMs) are spreading again today just as they did in the book of Acts and at various times in history. They are not a new phenomenon but an old one. They are a return to basic biblical discipleship that all disciples of Jesus can emulate, as:

1) followers of Jesus and 2) fishers for people. (Mark 1:17)

On every continent, where it was once said "A CPM can't happen here," movements are spreading.

Biblical principles are being applied in practical, reproducible models in a variety of cultural contexts. God's servants are winning the lost, making disciples, forming healthy churches and developing godly leaders, in ways that can multiply generation after generation and begin to radically transform their communities.

These movements are the only way we have found historically for the kingdom of God to grow faster than the population. Without them, even good ministry efforts result in losing ground. (See the article, "Daring to Succeed," starting on page 24.)

The tide of this renewed effort is surging forward with unstoppable force. This insurgence is no passing fad. With 25+ years of reproducing churches, the number of CPMs has multiplied from a mere handful in the 1990s to 950+ as of May 2019, with more being reported each month. Each movement's advance has been won with great endurance and sacrifice.

This mission—to start kingdom movements in every unreached people and place—comes with real casualties of persecution. This is an ultimate struggle to see the name of Jesus prevail in every place, so He is worshipped by all peoples. This mission costs everything, and it is worth it! He is worth it.

After almost three decades of a resurgence of movements in modern times, a global coalition has arisen, not by boardroom brainstorming, but by leaders within and alongside movements banding together to fulfill one overarching objective:

And this good news of the King's reign will be heralded throughout the whole world as a testimony to all peoples, and then the end will come. (Matt 24:14, translation by Steve Smith)

As God draws multitudes of new believers from every tongue, tribe, people and nation into His kingdom, we yearn: "**Come, Lord Jesus!**" (Rev. 22:20)

We cry out: **Your kingdom come!** (movements)
No place left! (fully reaching all Rom. 15:23)
Finishing what others have started!
(honoring those before us)

We have subordinated national, organizational and denominational brands to greater kingdom collaboration to accomplish this mission. We call our open-membership, volunteer band by the verse that inspires us: 24:14.

Through prayer, we as the 24:14 Coalition were led by God to aim for movements in every unreached people and place.

We felt God gave us an initial goal and a deadline to increase urgency: We are praying and serving to see a kingdom movement (CPM) engagement in every unreached people and place by December 31, 2025.

We are not a Western-centric initiative. We are composed of house church movements from South Asia, Muslim-background movements from the 10/40 window, mission sending agencies, church-planting networks in post-modern regions, established churches, intercessor networks and many more. We are a coalition of CPM practitioners not waiting for a plan from executive leadership (though many executives are on board). We are inspired by a call for a wartime mentality to sacrifice alongside brothers and sisters, to see the gospel proclaimed throughout the world as a witness to all peoples.

« This mission—to start kingdom movements in every unreached people and place—comes with real casualties of persecution. »

This coalition is standing on the shoulders of those who have gone before us. We are reaping the results (where we have not sown) of millions of sacrificial intercessors and witnesses throughout the centuries.

There will be a final generation. It will be characterized by the global spread of the kingdom, and will advance in the face of global opposition. Our generation feels strangely like the one Jesus described in Matthew 24.

24:14 consists of movement leaders and people, organizations, and churches across the world committed to four things:

1. REACH the UNREACHED: In line with Matthew 24:14, bringing the gospel of the kingdom to every unreached people and place.
2. THROUGH CPMs: Fully reaching them through biblical Kingdom Movements of multiplying disciples, churches, leaders and movements.
3. WITH URGENCY BY 2025: Doing so with a wartime urgency by the end of 2025 in the power of the Spirit, no matter what it costs us.
4. We COLLABORATE with others in the 24:14 community so we can make progress together.

« This coalition is standing on the shoulders of those who have gone before us. »

We are in a spiritual war, though most believers seem to live as if in peace. As long as God's people slumber, the enemy wreaks havoc in communities, churches, relationships and personal discipleship. Priorities, time and focus remain dissipated. No D-Day objective looms. No great mission prevails, so sacrifice remains minimal or non-existent. Yet were the whole church to wake up to a wartime mindset, the gates of hell would quake! (Matt. 16:18)

The 73 million (and growing) grassroots troops who have come to faith in these CPMs are spreading the good news globally. As stories of God's breakthroughs trickle into churches around the world, reinforcements arise to go out into the battlefields. The slumbering giant of the global church needs to wake up. But this giant must not awaken with a peacetime mindset. This is no business model for comfortable church growth; this is spiritual warfare.

Our mission has three key elements. First, we need to discern the gaps where movement engagements are lacking. Second, the most effective troops to start new movements are leaders from existing movements. As a global church we need to prioritize prayer, personnel and funds to support

existing CPMs in sending out messengers to unengaged areas to start new CPMs. Third, we need to help train, deploy, and coach new movement catalysts to the places and peoples that existing movements cannot serve.

Keeping these three priorities in focus will allow us to achieve the initial goal of movement engagement and overall purpose of movements in every unreached people and place.

Of the 17,000+ people groups and 7000+ unreached people groups, we estimate that about 2,500 of them are already effectively engaged with CPM strategies. That leaves the vast majority still needing purposeful CPM initiatives. But we need to look more closely than the macro-level of a major people group or city. We are utilizing a list of nearly 43,000 global districts overlaid with these people group lists. Globally, that may be as many as 80,000 geographical and ethnolinguistic segments of the world needing movements. As you read this, global researchers are compiling sensitive data from CPM practitioners to identify which population segments have movements and movement engagements and which still need them.

2025 is not the end. It is just the beginning of the end. We need CPM catalysts in every one of these 80,000 segments sacrificially committed to the war effort of spreading God's kingdom through movements. Once catalysts are in place (between now and 2025) the fight has just begun to evangelize the lost and multiply disciples and churches to see a kingdom transformation of those communities.

Jesus didn't intend his Great Commission for just a subgroup of his followers, but for everyone who knows him as their Savior. He calls every believer to play a role in finishing the task.

We can see an end to a 2,000-year spiritual war. The enemy's defeat is in sight. "No place left for Jesus to be named" is on the horizon. (Rom. 15:23) God is asking us to pay the price and deeply sacrifice to be the generation that fulfills Matthew 24:14.

Which brings us to you. God is calling you to join this volunteer army. What could happen if the global church arose with a sacrificial seven-year push to engage every unreached place with a movement of God?

We invite you to be a part of the revolution! Here are some ways to join the battle.

LEARN

See 2414now.net to learn more, watch vision casting videos and find on-ramps to join this wartime effort.

SHARE DATA

24:14 is tracking the engagement of around 80,000 targets of people groups and places that we will engage with a movement engagement by 2025. Help us understand the gaps by reporting where you are engaged and the progress there. (Visit 2414now.net/the-task)

PRAY

Prayer movements always coincide with Church Planting Movements. We have put together a detailed explanation of how you can be involved in prayer for the 24:14 Vision (2414now.net/pray)

GIVE


While 24:14 is a global band of volunteers, financial resources are needed for special initiatives, collaboration of movement catalysts, training leaders, and mobilizing national believers to cascade movements to new unreached areas. See projects we are working on (Visit 2414now.net/give)

VOLUNTEER

24:14 has a list of roles that must be filled in order to make the 2025 vision a reality. A complete list can be found at 2414now.net (Scroll to "How You Can Get Involved," choose the option that fits you and navigate to the *Be a Part of the Community* page)

GO

Get trained to effectively start CPMs, whether across an ocean or in your backyard. 24:14 has a network of home hubs and field hubs to provide a pathway for reaching a UPG, starting in your local context. Browsing 2414now.net/hubs will give you complete information on getting involved.

Most 24:14 efforts are not supported by outside funds. Outside funding for CPM catalyzation, and support comes via individuals, churches and organizations. Yet there are some central funding needs. See 2414now.net/give for more information on supporting 24:14 global efforts. 

In Memory of Dr. Steve Smith

March 11, 1962–March 13, 2019

After decades of faithful service furthering the gospel across the world, Dr. Steve Smith, 57, died on March 13, 2019 after battling liver cancer which may have been caused by a parasite he contracted while on the mission field.

He and his wife Laura served with the International Mission Board of the Southern Baptists for 18 years and spent a great deal of that time in Asia. He began work with the IMB in East Asia, successfully fostering a Church Planting Movement. He also served as a supervisor and consultant for Church Planting Movements across the region.

A prolific writer, Steve developed a number of publications for training and use among organizations advancing the gospel through movements. Along with colleague Ying Kai and his wife Grace, he wrote *T4T: A Discipleship Re-Revolution*, a training guide in the biblical principles behind Church Planting Movements. T4T is short for “Training for Trainers” and is used around the world for purposes of leadership

development, evangelism, discipleship and church-planting. He also authored the *No Place Left* saga of two novels; *Hastening* and *Rebirth*. His most recently published book is *Spirit Walk, The Extraordinary Power of Acts for Ordinary People*, available on Amazon. Steve also wrote a regular column entitled *Kingdom Kernels* for *Mission Frontiers* magazine (www.missionfrontiers.org).

Upon his retirement from IMB, Steve served as the vice president of multiplication for East-West Ministries (www.eastwest.org), as a co-leader of the 24:14 Coalition (www.2414now.net) and with Beyond as a global movement catalyst (www.beyond.org).

Steve was born in California at Hamilton Air Force Base and grew up in Lafayette, Louisiana. He felt called to full-time Christian ministry shortly after high school and completed his undergraduate degree at Baylor University in Waco, Texas and his Master of Divinity at Southwestern Baptist Theological Seminary in Fort Worth, Texas. He also received his master’s and doctorate of theology degrees at the University of South Africa.

While still in school, he served as a pastor at Vaughan Baptist Church in Vaughan, Texas, and taught Sunday school at the Wedgwood Baptist Church in Fort Worth while he was attending the university and seminary. After finishing seminary, he and his wife Laura planted and he pastored the North University Park Church in inner city Los Angeles for 10 years.

Smith is survived by his wife and three grown sons: Cris, David, Josh and wife, Caroline, and twin grandsons.

His memorial service was held March 16, 2019 at WoodsEdge Community Church in Spring, Texas.



Honoring Our Friend and Brother, Steve Smith

The things we loved about Steve Smith were reflections of Jesus in him. Our family had the privilege of becoming close friends with the Smith family when we all lived in Singapore and were part of a house church and lived life together. Our son, Seth, wrote this about Steve: “Through Steve I learned that Jesus’ truth was synonymous with His love. As I saw an unworldly, unnatural, amazing love pour out of Steve’s mouth and actions, I eventually saw the truth it stemmed from.... the truth of Galatians 2:20 hit me and I saw Steve, but more importantly I saw Christ living in him.”

Steve made the commitment in high school to surrender himself completely to God. He sought to live out the truth in Galatians 2:20 that, “I have been crucified with Christ and I no longer live, but Christ lives in me. The life I now live in the body, I live by faith in the Son of God, who loved me and gave himself for me.” (NIV)

The last thing Steve would want is for us to idolize him. He was very aware of his own failures and shortcomings. He knew that his worth came not from his accomplishments as a missionary, a trainer, or a writer, but from being adopted as a son of our heavenly Father.

« He knew that his worth came not from his accomplishments as a missionary, a trainer, or a writer, but from being adopted as a son of our heavenly Father. »

As his son Cris said at the memorial service, Steve was the same at home as he was in public. He loved his family and friends well and he loved to serve them. He also loved God’s Word and often shared insights from the Scriptures that helped us better understand how God’s Word applied in different situations and at different times in our lives.

« Steve also loved well the lost and unreached people of the world – those without access to the Good News of Jesus who had changed his own life. »

I also am touched by memories of seeing up close: the beautiful love between Steve and Laura; the amazing ways he mentored and loved his sons, Cris, Josh and David; his deep love for his daughter-in-law Caroline; and the great joy God gave him through his grandsons, Jim and Jack.

Steve also loved well the lost and unreached people of the world – those without access to the Good News of Jesus who had changed his own life. He and Laura gave their best to bring the gospel to those they met in college and seminary and those they served in Los Angeles. When God led them from LA to the nations, Steve read the book of Acts over and over again. He asked God to do the same thing among the unreached people group they served in Asia. When Steve agonized over persecution of the evangelists and believers, God reassured him that this was their sacrifice for Him. Bringing the gospel and helping others bring the gospel to these remote communities was a time of great joy for their family. »

BY **STAN PARKS**

website: beyond.org email: stan@beyond.org

Stan Parks, Ph.D. is a trainer and coach for a wide variety of CPMs around the world. He currently co-leads a global 2414 Coalition to start Church Planting Movement engagements in every unreached people group and place by 2025 (2414now.net). As part of the Ethne leadership team he is helping various Ephesus teams seeking to start cascading CPMs in large UPG clusters. He is the VP of Global Strategies with Beyond.

After a book of Acts movement broke out among this people group, Steve transitioned to training, coaching and writing. He longed to help the global body give our best to see *every* unreached people group have an Acts-like encounter with God.

In 2010, Steve helped draw together 38 Church Planting Movement (CPM) Catalysts who were seeing God start amazing movements. For the first time we realized that perhaps movements could be more than just occasional phenomena. They could become a widespread reality around the world!

« Bringing the gospel and helping others bring the gospel to these remote communities was a time of great joy for their family. »

In 2017, Steve helped convene meetings of key CPM advocates: field catalysts, mission agency leaders, intercessors, and church leaders. As God spoke to these groups and others around the world, the 24:14 Vision was born.

Matthew 24:14 tells us that:

This good news of the King's reign will be heralded throughout the whole world as a testimony to all peoples, and then the end will come. (Steve's translation).


The 24:14 family consists of people all over the world who believe that Kingdom Movements are the best way God has given us to fulfill the Great Commission. The best way to make disciples of every people group (*ethnē*) is with His presence and authority. (Matt. 28:19)


Steve's great desire was to see the Great Commission fulfilled. He longed to see Matthew 24:14 happen in our generation.

If you want to honor Steve but more importantly honor Jesus, the Lord of Lords and King of Kings, then Steve has handed the baton to *you*. Steve would invite you to join many of his brothers and sisters around the world to make the 24:14 COMMITMENT by doing four things:

1. Commit to fully reaching the UNREACHED peoples and places of the earth
2. Reach them through CHURCH PLANTING MOVEMENT strategies
3. Engage them with URGENT SACRIFICE by 2025
4. COLLABORATE with others in the 24:14 movement to do this together.

We rejoice that Steve is now with God, whom he loved with such a great love. We pray for his family and we grieve for ourselves as we miss him. But we look forward to the day we are reunited as part of our Father's heavenly family. We want to hasten the day of the Lord (2 Pet. 3:12) that results in a new heaven and a new earth – when people from every tribe, tongue, nation and language join in worshipping God. (Rev. 7:9-12)

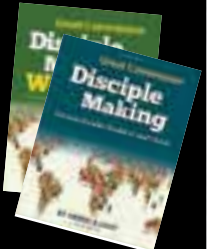
Following is a letter to Steve Smith from one life he impacted. 



A step-by-step guide to Biblical disciple making.

Includes a short history, as well as the underlying principles, behind Bible-based Spirit-led discipleship. Intended for small groups and families committed to obeying and applying what the Holy Spirit reveals through Scripture, then sharing with others. Includes multiple Scripture lists for reaching people from different backgrounds.

Available on Amazon
Great Commission Disciple Making
 Textbook and Workbook
 Kindle \$3 | Paperback \$9





Dear Steve,

We have never met face-to-face, but your life and your work have impacted me more than you could ever know.

About six years ago, I read *T4T* and it absolutely wrecked my life. I've been living in India for about 11 years and had no concept of multiplication or movements until reading your book with Bro. Ying. Since then, we have been running after movements as much as we can. Although it's not quite at the level of some others in the same amount of time, we've seen 2,566 new house churches started in five years. Praise God!

Since reading *T4T*, I read the *No Place Left* series as well. I cannot tell you how much that impacted the vision for my life and ministry. Shortly after, I joined up with NPL and 24:14 and have been running hard after *No Place Left* ever since.

After reading your wife's most recent update, I felt led by the Spirit to write you an email.

I know how much your heart bleeds for 24:14 – to see the return of Christ and to see the task completed. And you will, brother. You will. And it will be even more glorious from where you will be sitting.

I wanted to let you know that you have done an amazing job running with the torch of *No Place Left*. You've done such an amazing job that countless thousands have been lit ablaze by the torch that you carried. There are thousands across the globe that now carry the fire that you have in your heart. And that fire will not stop. This WILL be the generation that completes the task. What started with your flame, will continue to spread from heart to heart, from village to village, and from nation to nation. On behalf of all of the other NPLers out there, I just want you to know that we've got this. We're continuing the race. We're spreading the flame. And we won't stop until the job is done. You can count on us.

Save us a spot near the throne. It's going to be crowded up there because of your work. We want a good spot! :-)

We love you brother and are eternally grateful for all you've done.

Rest easy, my friend. Your work will continue...

Until We Meet on the Other Side,
Josh

« We rejoice that Steve is now
with God, who he loved
with such a great love. »

Completing the Task

24:14—Partnering With King Jesus: The One Thing We Can Do to Hasten His Return

BY **JERRY TROUSDALE**

email: jtrousdale@newgenerations.org

Jerry Trousdale is Director of International Ministries for New Generations. Jerry co-founded Final Command Ministries, an organization dedicated to establishing disciple-making movements among Muslim people groups. Over the years, Jerry has served as a church planter among Muslims in West Africa, and as a pastor of mission sending churches in CA and TN. In 2015 he published *Miraculous Movements*.

When I was 15 years old my grandfather introduced me to an elderly missionary mobilizer. And in the course of the conversation he asked me Oswald Smith's powerful question: "Why should anyone hear the gospel twice, before everyone has heard it once?" Clever use of language, but not something to change your life—right? It changed mine.

I don't remember a lot of details from that conversation 58 years ago. But I now understand that it pointed to the powerful truth that Jesus is depending on his Church to achieve a goal that prioritizes people who have never had a kingdom of God presence in their culture. He won't return until we partner with Him and are successful at some level that only He knows.

There are hundreds of prophetic passages in the Bible. And Jesus certainly made many prophetic comments. But Matthew 24 is the only time that He gave a list of specific answers to the apostles' question: *When will these things be? And what will be the sign of Your coming, and of the end of the age?*" (Matt. 24:2)

In the next eleven verses he gave eight signs to expect. The last one in verse 14 is quite different from all the others. *And this gospel of the kingdom will be preached in the whole world as a testimony to all nations (ta ethne), and then the end will come.* (Matt. 24:14)

At some point the people of God globally will take seriously Jesus' mandate to pray and act for *the glory of God... the will of God... and the Kingdom of God* to be established *on earth as they are in heaven.* (Matt. 6:9,10) This is a **prophetic mandate** to strategically and comprehensibly make disciples where the gospel has never gone, or never thrived, until Jesus' return confirms that the task is done! Revelation 5:9–10 reveals that the reward of Jesus'

sacrifice will be finally fulfilled in eternity.

Then they sang a new song:

You are worthy to receive the scroll, to break its seals, Because You were slain.

With Your blood, You redeemed for God people from every tribe and language, people from every race and nation.

You have made them a kingdom: You have appointed them priests to serve our God and they will rule upon the earth.

Rev. 5:9-10 (The Voice)

The 24:14 Coalition invites every church, ministry, and Christ Follower to take Jesus' repeated mandate for comprehensive and worldwide disciple-making seriously now!

The only time Jesus is described as being extremely joyful is in the Luke 10 account of the return of the 72 disciples who were giddy with the reality that demons fled when they spoke in his authority and name. Jesus even told them that kings and prophets dreamed of experiencing this kind of service in God's name. This is the day of ordinary people achieving the impossible by the power of prayer and the Holy Spirit.

And suddenly we find ourselves in amazed wonder at almost 25 years of cascading Kingdom Movements. Today more than 950 Kingdom Movements, populated by ordinary people and propelled by the Holy Spirit, are taking the gospel into former strongholds of Muslim, Hindu, Buddhist, Animist, and Chinese religions. And for many of those 950 they had never before had a "Jesus option." Let's join God where, and how, He is working today.

Let's participate in the 24:14 Coalition to make disciples and plant multiplying churches where the gospel has yet to go!

The passing of Steve Smith

Steve Smith was a pioneer of Kingdom Movements, and he helped all of us understand better the relationship between Jesus' kingdom values and the many hundreds of movements that have been birthed in the last 25 years.

Steve was also an exhorter of the church to fast and pray.

Before his death he was able to complete a wonderful book, *Spirit Walk* that I believe people will still be reading many years from now. His contributions to *Mission Frontiers' Kingdom Kernels*, T4T, 24:14, and other initiatives have already borne wonderful fruit and will inspire other courageous Kingdom ventures.

Multiple Finish Lines

BY CURTIS SERGEANT

Dr. Curtis Sergeant served with the International Mission Board (IMB) among an unreached people group (UPG) in China. He then began training for the house-church networks in China and others around the world in how to do the same. Later he served as a VP for Global Strategy with the IMB. Curtis went to Saddleback Church to help catalyze some extremely large-scale church planting projects, and engaged nearly a hundred UPGs. He then served at e3 Partners as the International VP. Now he runs a disciple-making and missions training center called MetaCamp in Dadeville, Alabama (metacamp.org). He is a co-facilitator of the 24:14 coalition (2414now.net) and founded the Zúme project (zumeproject.com).

The call to complete the missionary task is multifaceted. We will not know we have completed it until we see the Lord return in glory. In the meantime, we need to realize some aspects have been accomplished more fully than others.

One aspect of the Great Commission is nearing completion. That is the task of making disciples of every ethnolinguistic people group. In the past twenty years in particular, great progress has been made in this regard. In the next few years we will have begun work among every people group on earth.

A second aspect is geographic. We need to be making disciples among every people group *in each location* where that group lives. I could point to many parts of the world where disciples are not yet being made among all the people groups in that place. When we combine geography and ethnolinguistics in this way, we see that significant progress is still needed.


A third aspect is related to the quality of disciples being made. There are many ways to view this challenge. How fully are the disciples conformed to the image of Christ? How fully are they obeying all that Christ commanded? How engaged are they in making other disciples? How completely do they love God and others? How intimately do they know and follow the Lord? Our disciple-making activity must be carried out with excellence and depth among every people group in every place.

A fourth aspect concerns addressing the various arenas of societal leverage at the macro level and the various

networks of relationship at the micro level. This aspect often relates closely to the strategy (macro) and tactics (micro) by which various individuals and organizations pursue the missionary task. This work is intertwined with the first three aspects and is where most of us “live” in our pursuit of building the kingdom.

I believe the third aspect is the most critical one in terms of influencing progress in the other areas. If the disciples being made are of extremely high quality, then they will be more motivated, more passionate, more fruitful, and more committed to making sure the other finish lines are crossed quickly and thoroughly. They will become co-laborers in the task.

In the past thirty years, many people have become convinced that disciple-making approaches that utilize “movement” principles are the most effective in making high-quality disciples and thereby achieving the greatest progress toward these various finish lines. Additionally, the application of these principles will hasten the pace of progress once work gains traction in a particular place or with a certain people group. With the continuing rapid pace of world population growth, we must intensify our efforts to keep up. Each generation has to be re-evangelized, and the slower the reproduction rate of disciples, the more challenging it becomes to complete the task.

I thus consider it essential that “movement” principles be instituted in our disciple-making activities all over the world. You can familiarize yourself with “movement” principles and their application by completing a free, ten-session small-group study available at zumeproject.com. 

Daring to Succeed

Adapted with permission from **The Growth Challenge: Do We Dare to Take an Honest Look?**
By L.D. Waterman, *Evangelical Missions Quarterly*, Volume 55 Issue 1 (Jan-Mar, 2019)

I had been serving among a Muslim UPG for more than 15 years. During some of those years I had led a team of over 30 adult missionaries, pursuing what we considered to be a well-crafted strategy to reach that group. I had worked with a team of national partners to plant a contextual church with local leadership. Then a number of factors challenged me to ask: “Is what we’re doing really God’s best?” When I read David Garrison’s *Church Planting Movements*, I realized that some of what we had done had hindered the hoped-for reproduction.

« Is what we’re doing really God’s best? »

My new watchword became “reproducible,” but my national colleagues wanted to stick with our original plans, so I phased out of that ministry. That little group still exists, but has never grown or multiplied.

In 2010, a conference workshop faced me with the challenge: “If we keep doing what we’re doing now, will we reach the goal? We might see enough fruit to share good stories in prayer letters, yet actually leave a group *more unreached* than before we arrived.”

This adapted illustration of a fictitious missionary couple brings the point home powerfully:

The Renaldos went to Ethiopia for two years of language study, then in 2010 began work among 150,000 Sudanese Arabs there. This people group was increasing through natural population growth at a healthy 2.5% per year (3,750).

The 1,500 Evangelicals among this group (1%), had become isolated from their Muslim neighbors. They also weren’t growing at all, as natural population growth of Evangelical families was offset by families emigrating

out of the country.

After language study, the Renaldos began witnessing using a fast-track storying approach. Through much effort, they led 30 individuals to Jesus in one year, started a new church and sent home glowing reports. Their supporters were impressed, but at the end of the year the total number of Evangelicals had only increased by 2%, to 1,530.

During that same year, the Sudanese Arab population grew by 3,750 (2.5%) to 153,750. So despite the Renaldo’s fruitfulness that year, the people group in this fictitious scenario actually dropped from 1% to 0.995% Evangelical.

The Renaldos could continue leading Muslims to Jesus every month and hopefully starting a new church each year. Yet if their ministry continued with addition rather than multiplication, the Evangelicals among this people would have less and less impact as the number of lost people continued to outpace their ministry.

Through the original form I saw of this presentation, I realized a ministry that sounded pretty good to me could result in net *negative* progress toward seeing that people group reached. I realized that the ministry effort in which I had been involved for over a decade was likely losing ground compared to population growth.

I had to ask myself, and then my coworkers and those I was leading: “Do we dare to take an honest look—at our fruit and our projected fruit?”

Sadly, the practice of leading individuals to Jesus and forming them into a new church has been the experience of many ministries among unreached people groups. In fact, despite the faithful efforts of thousands of missionaries among Unreached People Groups (UPGs),

BY **L. D. WATERMAN** (pseudonym)

L. D. Waterman is an encourager of Church Planting Movements among unreached groups. He has served in Southeast Asia since 1993 and with Beyond since 2014.

the total number of lost people in UPGs has roughly doubled over the past 40 years.

« I realized that we needed to shift to a ministry model that could rapidly reproduce disciples and churches among a UPG. »

I realized that we needed to shift to a ministry model that could rapidly reproduce disciples and churches among a UPG. I saw this as not just a theory or a wish, but a description of what God *was actually doing* among a number of UPGs around the world. Back in 2010, the best estimates claimed fewer than 100 Church Planting Movements (CPMs) globally. Now, in early 2019, the work of God's Spirit and the sharing of known data has brought the number of recognized, consistent, fourth-generation movements to over **700**. These movements are thriving in a wide variety of geographic locations and religious blocks.

Applying a CPM-oriented strategy doesn't guarantee "success." God is the sovereign Lord of the harvest. He chooses what fruit will grow from our steps of obedience. A person could do everything "right" and never personally be part of launching a movement. But at this point we can undeniably say that some ministry approaches *increase* the likelihood of God bringing forth abundant harvest through a CPM. And some other ministry approaches consistently bring forth little (if any) fruit and actually *hinder* a larger harvest.

As Robby Butler has shown in his article "Movements in Every Peoples: How Peoples Become Reached," "The One-by-One Method" (reaching individuals and combining them in a single congregation where none existed) results in "a foreign, conglomerate church, alienated from the local peoples." The alarming result is that "Extraction evangelism makes peoples more resistant. **Extraction evangelism into conglomerate congregations hinders indigenous movements**" (italics and bold font mine). Reaching numerous *individuals* among a UPG may feel like exciting progress, yet it is usually counterproductive. Research shows that this approach at best usually brings slower growth than population increase and at worst hardens much larger numbers toward the gospel.

David and Paul Watson describe the important distinction between extraction evangelism and Disciple Making Movements. They write: "Extraction evangelism is ingrained in Western Christian culture. Yet extraction evangelism techniques create too many barriers to the gospel to result in Disciple Making Movements. Period. Extraction evangelism techniques even inoculate people against receiving the gospel. Disciple-making, on the other hand, is part of catalyzing Disciple Making Movements around the world. If Disciple Making Movements are our goal, we have to make the jump from extraction-evangelism thinking to disciple-making thinking. Extraction evangelism thinking focuses on reaching one person at a time. Disciple-making thinking focuses on reaching one family or community at a timethe minimum unit for disciple-making should be the household (family), affinity group, or community rather than the individual."

« God is the sovereign Lord of the harvest. He chooses what fruit will grow from our steps of obedience. »

If someone like the Renaldos wanted to catalyze a reproducing Church Planting Movement, how could they shift their approach? While learning language and culture, they could:

- Catalyze a prayer effort for a CPM among the focus people.
- Work with others to prepare Bible Discovery materials appropriate to the focus people.
- Learn to talk with unbelievers from their focus group about felt needs among individuals and communities.
- Learn to verbalize (in the focus language) appropriate spiritual comments to see if they could find spiritually open people (persons of peace, Luke 10:6).
- Meet believers from their focus group and share vision for a rapidly reproducing movement among the group.
- Interact with near-culture Christians and share CPM vision while learning about relationships and attitudes between the cultures.

When their language ability allows, they could:

- Enter deeper conversations with focus people who seem spiritually open, to ask if they would be willing to gather their family and/or friends to study the Holy Book.
- Facilitate CPM training for near-culture and focus group believers. Offer ongoing coaching to believers who want to implement what they learn.
- Meet intensively with any believers who catch the vision, to pray and encourage one another in looking for people of peace and starting Discovery Groups.
- *Make sure* they don't just reach isolated individuals who then become alienated from their family and network; rather always aim to reach families or groups.
- *Make sure* to use a very reproducible Discovery approach in reaching and discipling groups, not a teaching approach that depends on someone with a lot of training and knowledge.

Let's say within their first year after finishing intensive language learning, they host a CPM training led by an Arab CPM trainer from the Middle East with themselves as co-trainers. Fifty people attend: five believers from their focus group and 45 Christians from a near culture that lives in regular contact with this group. From that training, four people show significant interest. They include a married couple from their focus group, a married man from a near culture who actively serves in his local church, and this man's pastor, who is favorable but too busy to actively engage in UPG work. They confirm the pastor's willingness to "release" his church member for active focus on UPG ministry. They have the man confirm that his wife is favorable toward his engaging in this ministry (though she herself doesn't plan to become involved).

The Renaldos begin meeting weekly with this man and couple. They pray, study Scripture together, follow the Lord's leading and plan to find people of peace. Through a variety of creative approaches, within six months they have found six potential people of peace. Two of them never gather a group, one group starts but soon disbands, one group meets for a while, but then people drop out for a variety of reasons. Only two groups (each having six adults plus six teens and some other children) continue

through 30 chronological Discovery Bible Studies from Creation to Christ, including steps to saving faith and baptism. During that time, six of the group members have also found other interested people and started additional Discovery Groups (second generation).

By the end of that year, two groups of six adults from the focus group (plus teens and children) have come to faith and begun moving toward functioning as house churches. At the end of the second year, those two house churches and six Discovery Groups have multiplied, becoming six house churches, 18 second-generation Discovery Groups and 20 third-generation Discovery Groups, with a total of 80 baptized believers and 250 seekers studying chronological Bible stories. The Renaldos' national partners have also started four additional Discovery Groups, two of which have come to faith together, yielding 16 baptized believers (10 adults, 6 teens). And those two groups have birthed six additional Discovery Groups.



God is doing amazing things in our day, in apparent answer to the prayers of his people and diligent application of simple reproductive approaches.




At the end of the third year, the first stream has 50 house churches, 500 baptized believers, and 150 Discovery Groups (25 of which are fourth generation) with 700 seekers. The second stream has six house churches, 46 baptized believers, and 15 Discovery Groups, of which five are third generation.

At the end of the fourth year, the first stream has 200 house churches (some of which are fourth generation) with 2000 baptized believers. The second stream has 20 house churches with 200 baptized believers.¹ Both streams continue to multiply Discovery Groups. A third stream has also begun, having one house church of eight new believers and two new Discovery Groups begun.

¹ If any reader considers this growth rate unrealistic, see for example the growth documented in "How God is Sweeping through South Asia" (a portion of "God is Using Movements to Reach the Unreached" by Dr. David Garrison) in the January-February 2018 issue of Mission Frontiers, pp. 18-19.

Within four years, a pattern of indigenous multiplication has been established, yielding over 2,200 baptized believers. The 1,500 Evangelical believers have become 3,700. In the meantime, the population has grown at 2.5% per year. The 150,000 Sudanese Arabs have grown to 165,573 in those same four years. The 3,700 believers now constitute 2.2% of the group's population. They have crossed the 2% threshold to be considered a reached group, having internal resources to keep spreading the gospel to their own people. And with good reason. A pattern of multiplication has been established, such that Kingdom advance can continue to exceed population growth.

God is doing amazing things in our day, in apparent answer to the prayers of his people and diligent application of simple reproductive approaches. Church Planting Movements (Disciple Making Movements) hold out the best hope we know of for all peoples to hear and receive the good news of our Lord Jesus Christ.

In light of this, we do well to ask ourselves: "Will the approaches I am pursuing or supporting yield the results for which I'm praying? Am I doing the things most likely to bear maximum fruit for Christ's glory among the nations?" 



YEAR OF THE FRONTIER

May 2019 through May 2020

A time of united, informed prayer for the largest gaps in work among the unreached!

Join prayer networks around the world in prayer for God's blessing through Jesus to be embraced among each of the 400 largest Frontier People Groups (each over 500,000 in population).

Each day, learn about and pray for one of these groups through the coordinated publication (email and smartphone App) of:

- Joshua Project's Unreached of the Day (JoshuaProject.net/pray/unreachedoftheday)
- Frontier Venture's Global Prayer Digest (GlobalPrayerDigest.org)

Invite others to join you in:

- Praying through the Pray for the 31-Prayer Guide (Go31.org)
- Promoting the International Day of Prayer for the Unreached
- Participating in the global Year of the Frontier Prayer Movement (Go31.org/yof)

Partnering in prayer with field teams through Inherit the Nations (InheritTheNations.net)

- Preparing for the Global Outreach Day 2020 (GlobalOutreachDay.com/2020)

Jointly sponsored by:

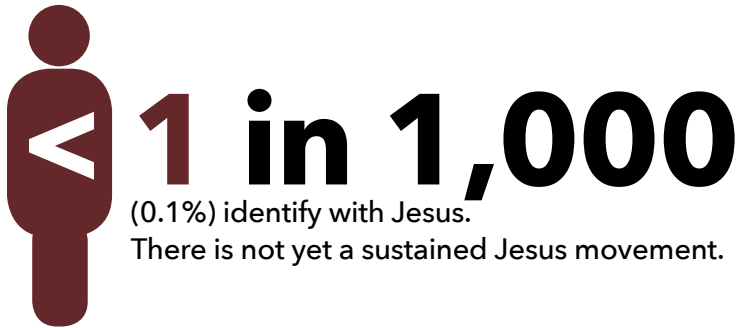
Joshua Project | the *Global Prayer Digest* | The Alliance for the Unreached

Learn more at **Go31.org/yof**

The Great Injustice

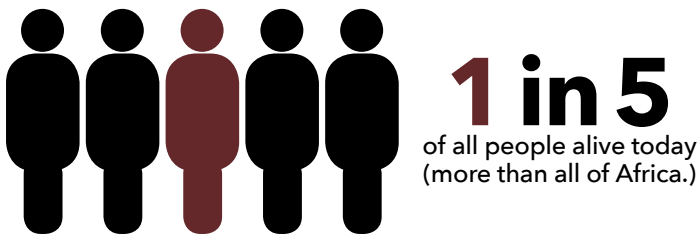


Frontier People Groups (FPGs) are those Unreached People Groups (UPGs) where:



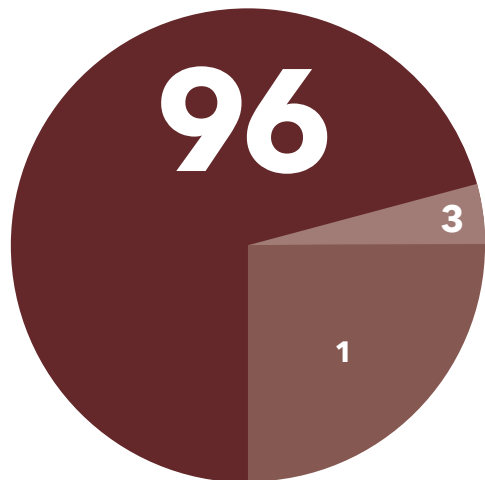
Without laborers from the outside, they have no chance of hearing about and following Jesus before they die.

These 400 largest Frontier People Groups contain:



Of every 100 long-term missionaries globally:

- **96** go to the 60% of world population in people groups already impacted by the gospel.
- **3** go to the 15% of world population in UPGs with some gospel impact.
- **1** goes to the 25% of world population in Frontier People Groups.



Your prayers are vital to ending this Great Injustice—pray for an end to this Imbalance!

Go31.org/imbalance

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>July 2019 Year of the Frontier</p> <p>Get a daily reminder (by app or email): JoshuaProject.net GlobalPrayerDigest.org Get a free prayer guide from Go31.org/review</p>	<p>1</p> <p>Dongxiang (Muslim) 632,000 in China (0% identify with Jesus)</p>	<p>2</p> <p>Kazakh (Muslim) 1,849,000 in China (180 identify with Jesus)</p>	<p>3</p> <p>Southern Dong (Ethnic) 1,242,000 in China (800 identify with Jesus)</p>	<p>4</p> <p>Xiaoliangshan Nosu (Ethnic) 542,000 in China (500 identify with Jesus)</p>	<p>5</p> <p>Yiruo Nosu (Ethnic) 663,000 in China (300 identify with Jesus)</p>	<p>6</p> <p>Pingdi (Ethnic) 1,461,000 in China (1,400 identify with Jesus)</p>
<p>7</p> <p>Tibetan Gtsang (Buddhist) 753,000 in China (150 identify with Jesus)</p>	<p>8</p> <p>Central Tibetan (Buddhist) 933,000 in China (360 identify with Jesus)</p>	<p>9</p> <p>Hrogsa Amdo (Buddhist) 738,000 in China (360 identify with Jesus)</p>	<p>10</p> <p>Eastern Khampa (Buddhist) 1,586,000 in China (790 identify with Jesus)</p>	<p>11</p> <p>Brahmin (Hindu) 3,269,000 in Nepal (0% identify with Jesus)</p>	<p>12</p> <p>Brahmin Hill (Hindu) 3,131,000 in Nepal (0% identify with Jesus)</p>	<p>13</p> <p>Shaikh (Muslim) 794,000 in Nepal (0% identify with Jesus)</p>
<p>14</p> <p>Yadav (Hindu) 1,024,000 in Nepal (300 identify with Jesus)</p>	<p>15</p> <p>Bhoi Kharbind (Hindu) 515,000 in India (0% identify with Jesus)</p>	<p>16</p> <p>Teji Ganga (Hindu) 563,000 in India (0% identify with Jesus)</p>	<p>17</p> <p>Tamil (Muslim) 1,105,000 in Sri Lanka (0% identify with Jesus)</p>	<p>18</p> <p>Rajput Chauhan (Hindu) 2,917,000 in India (0% identify with Jesus)</p>	<p>19</p> <p>Ansari (Muslim) 4,595,000 in Pakistan (0% identify with Jesus)</p>	<p>20</p> <p>Awan (Muslim) 5,384,000 in Pakistan (0% identify with Jesus)</p>
<p>21</p> <p>Baloch (Muslim) 7,894,000 in Pakistan (0% identify with Jesus)</p>	<p>22</p> <p>Baloch Rind (Muslim) 848,000 in Pakistan (0% identify with Jesus)</p>	<p>23</p> <p>Brahui (Muslim) 2,566,000 in Pakistan (0% identify with Jesus)</p>	<p>24</p> <p>Barwala (Muslim) 543,000 in Pakistan (0% identify with Jesus)</p>	<p>25</p> <p>Brahui Jhalawan (Muslim) 805,000 in Pakistan (0% identify with Jesus)</p>	<p>26</p> <p>Dhoobi (Muslim) 1,180,000 in Pakistan (0% identify with Jesus)</p>	<p>27</p> <p>Dhund (Muslim) 651,000 in Pakistan (0% identify with Jesus)</p>
<p>28</p> <p>Muslim Gujjar (Muslim) 4,751,000 in Pakistan (0% identify with Jesus)</p>	<p>29</p> <p>Muslim Gujjar (Muslim) 2,278,000 in Pakistan (0% identify with Jesus)</p>	<p>30</p> <p>Hajam (Muslim) 2,113,000 in Pakistan (0% identify with Jesus)</p>	<p>31</p> <p>Kamboh (Sikh) 506,000 in India (0% identify with Jesus)</p>	<p>Pray for each of these people groups (family lines):</p> <ul style="list-style-type: none"> • God's presence among them (Mt 6:9-13, Lk 11:2-4, 18:1, Jn 17:20) • God's blessing upon them (Gen 12:3; 18:18, 22:18, 26:4, 28:14) • Laborers to them, and from among them (Mt 9:38, Lk 10:2) • Jesus movements (Acts 6:7, 9:31, 12:24, 16:5, 19:20, 28:30-31) • God's favor: joy, employment, harmony, justice, hope, fruitfulness • Fulfillment of God's purpose (Heb 6:17, Rev 5:9, 7:9, 15:4, 22:2) <p>Rejoice that God is already doing more than we know!</p>		

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
<p>August 2019 Year of the Frontier</p> <p>Get a daily reminder (by app or email): JoshuaProject.net GlobalPrayerDigest.org Get a free prayer guide from Go31.org/review</p> <p>Pray for each of these people groups (family lines):</p> <ul style="list-style-type: none"> • God's presence among them (Mt 6:9-13, Lk 11:2-4, 18:1, Jn 17:20) • God's blessing upon them (Gen 12:3, 18:18, 22:18, 26:4, 28:14) • Laborers to them, and from among them (Mt 9:38, Lk 10:2) • Jesus movements (Acts 6:7, 9:31, 12:2-4, 16:5, 19:20, 28:30-31) • God's favor: joy, employment, harmony, justice, hope, fruitfulness • Fulfillment of God's purpose (Heb 6:17, Rev 5:9, 7:9, 15:4, 22:2) <p>Rejoice that God is already doing more than we know!</p>						
 4 Kashmiri (Muslim) 1,304,000 in Pakistan (0% identify with Jesus)	 5 Khatri (Muslim) 1,135,000 in Pakistan (0% identify with Jesus)	 6 Khoja (Muslim) 864,000 in Pakistan (0% identify with Jesus)	 7 Kumhar (Muslim) 3,585,000 in Pakistan (0% identify with Jesus)	 8 Lohar (Muslim) 2,026,000 in Pakistan (0% identify with Jesus)	 9 Machhi (Muslim) 2,487,000 in Pakistan (0% identify with Jesus)	 10 Mewati (Muslim) 898,000 in Pakistan (0% identify with Jesus)
 11 Mirasi (Muslim) 1,887,000 in Pakistan (0% identify with Jesus)	 12 Mochi (Muslim) 3,662,000 in Pakistan (0% identify with Jesus)	 13 Moghrai (Muslim) 1,230,000 in Pakistan (0% identify with Jesus)	 14 Mussalti (Muslim) 2,549,000 in Pakistan (0% identify with Jesus)	 15 Pashtun Maljar (Muslim) 660,000 in Pakistan (0% identify with Jesus)	 16 Northern Pashtun (Muslim) 2,570,000 in Afghanistan (250 identify with Jesus)	 17 Qassab (Muslim) 1,066,000 in Pakistan (0% identify with Jesus)
 18 Sayyid (Muslim) 6,632,000 in Pakistan (0% identify with Jesus)	 19 Sindhi Mohana (Muslim) 575,000 in Pakistan (0% identify with Jesus)	 20 Sindhi Sama (Muslim) 2,349,000 in Pakistan (0% identify with Jesus)	 21 Tanaoli (Muslim) 664,000 in Pakistan (0% identify with Jesus)	 22 Tarkhan (Muslim) 2,866,000 in Pakistan (0% identify with Jesus)	 23 Teli (Muslim) 2,754,000 in Pakistan (0% identify with Jesus)	 24 Rajput Bhatti (Muslim) 735,000 in Pakistan (0% identify with Jesus)
 25 Rajput Chauban (Muslim) 508,000 in Pakistan (0% identify with Jesus)	 26 Rajput Jadon (Hindu) 579,000 in India (0% identify with Jesus)	 27 Rajput Kumraon (Hindu) 523,000 in India (0% identify with Jesus)	 28 Rajput Rathor (Hindu) 1,377,000 in India (0% identify with Jesus)	 29 Rawat (Hindu) 781,000 in India (0% identify with Jesus)	 30 Rajput Kachwaha (Hindu) 709,000 in India (0% identify with Jesus)	 31 Rajput Kanet (Hindu) 666,000 in India (0% identify with Jesus)



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Micro-Compassion as a Lifestyle

Macro-compassion projects from the West tend to swallow up micro-compassion lifestyles for the rest. Compassion in the hands of the few on behalf of the many is extremely limiting. How can we help to reverse this syndrome and make compassion every Christ follower's natural rhythm of life in their micro-spaces, thus becoming a global movement?

"Here come the T-shirts," states a man with a mocking tone. He lives with his wife and children in the heart of a major US city. The people he refers to as "T-shirts" are groups of well-meaning church people from the suburbs—often one group after another—who come to his neighborhood to do something "to them" or "for them," mostly in the form of handouts and free services such as kids' carnivals, haircuts and giveaways.

Dave and Janice leave their own neighborhood every first Saturday of the month at 8:30 a.m., wearing matching blue T-shirts with their church logo. They drive by their neighbors who include the lonely, hungry, widowed, orphaned, depressed, jobless, forgotten and spiritually dead, to participate in an outreach program to serve vulnerable people in neighborhoods where they do not live. They have little to no experience with the people they will meet and serve.

Dave and Janice's ability to serve, and their team's compassionate nature and activities, are dependent on their church's ability to recruit, organize and create weekend activities. From time to time this is done in partnership with professional nonprofit organizations. At times they hold activities for the masses without ever meeting those they are serving. At other times, they hold

events or do projects in ways that do not lend themselves to sustaining and developing relationships due to cultural barriers and travel distance. On occasion, they invite people to their church for an annual benevolent event or ongoing project with the hopes that those people might attend their church.

I refer to this kind of benevolence as *macro-compassion*. Macro-compassion takes place at a macro-level with macro-forms. By way of illustration, clergy, pastoral leaders, or professionals conceptualize and organize acts of service, love, and justice in formats that require lots of organizational skills, financial capital, and social technology. Then they proceed to rally their church members around these efforts that are rooted in a mindset that says "come to us" or "go to them and leave."

« Compassion in the hands of the few on behalf of the many is extremely limiting. »

As North Americans, we become accustomed to and dependent on professionals and organized programs to guide our displays of justice, love, and service. And the recipients of our macro, project-oriented displays of service often feel like they are the "project."

Because our experience is limited to clergy and professionals driving and organizing our acts of love and justice in fairly organized ways, such as church-based food shelters and inner-city carnivals, we struggle to practice incarnational acts of love and justice as a lifestyle within

BY JEAN JOHNSON

website: fivestonesglobal.org

Jean Johnson serves as a missionary and coach as well as Director of Five Stones Global (formerly known as World Mission Associates). She has over 32 years of vocational cross-cultural ministry experience. This includes church-planting among Cambodians in St. Paul/Minneapolis and 16 years of service in Cambodia. One of the key starting points of her missional journey was moving in with a first-generation Cambodian refugee family of eight in the inner city of Minneapolis. She presently promotes and teaches about creating a culture of dignity, sustainability and multiplication in Great Commission efforts.

our own social spaces in ways that are reproducible for the average person—in micro, not macro, ways.

Our North American macro-experiences lead to a closed imagination—the inability to conceive and facilitate love, compassion, and justice from a lens other than our own church experiences and worldview. When we head over to other countries — places with vast economic, political, social, and worldview complexities — we launch and model macro-style compassion and justice. For example, we are moved by a plight, and we instantly start thinking in project terms and macro-models. *What kind of organization can we start to address this need? What is our mission statement, and who can we mobilize in-country to execute the mission? How will we get financial backing to make this happen for years to come?* Before we know it, we are well on our way to top-down, macro-compassion—all adding up to a model that is heavily dependent on foreign aid, heroes from the outside, and salaried cultural insiders who are typically paid with foreign funding.

« If we want to unlock a volunteer movement of tangible love and justice in cities, towns, and villages in other parts of the world, I believe two significant shifts need to happen. »

If we want to unlock a volunteer movement of tangible love and justice in cities, towns, and villages in other parts of the world, I believe two significant shifts need to happen. First, we need fresh incarnational experiences and approaches to compassion and justice in our own Jerusalem (our own communities). Second, as an outflow of those new approaches, we will be better equipped to imagine and facilitate compassion in a way that is doable and reproducible when we go to Judea, Samaria, and the ends of the earth.

Call me naïve, but if every Jesus-following family, along with their Jesus-following neighbors, were taught to team up and love their neighbors in the spaces where they work and live as a natural rhythm of life, we would experience an organic movement that cares for the majority of the lonely, jobless, widowed, orphaned, and spiritually anemic.

« If I team up with others in my social spaces, we could stretch our acts of love and justice even further. »

I love the word image J.R. Woodward and Dan White Jr. give us in this regard:

In *The Message* John 1:14 says, “The Word became flesh and blood, and moved into the neighborhood.” God came close in Jesus, who moved into a neighborhood for thirty years. This is profound. How might we move deep into our neighborhoods? Disciples must see the neighborhood as a garden to toil, and this of course takes toil. God is not bound up in buildings; he is already moving along our streets. How do we call the church to care for the spaces we make home? How do we ignite disciples to move toward their actual neighbors? Make no mistake this is a big shift. But it is essential.¹

I often wonder why Jesus said to “**love your neighbor as yourself.**” (Mark 12:31) I cannot shed light on this from the Greek or through a sophisticated theological point of view, but allow me to explore this with my simple mind. Maybe Jesus broke love and compassion down into manageable increments for a reason. Loving my neighbor seems much more doable than loving the masses who live far from me in proximity, countries or even three cities away. Jesus goes on to say, “**love . . . as yourself.**” Loving people to the degree that I love myself is reachable and reproducible as well. I feed myself, I clothe myself, I affirm myself, I console myself, I teach myself, and so forth. If I stretch just a little, I could do that for other people. If I team up with others in my social spaces, we could stretch our acts of love and justice even further. If we build in reciprocity—the helped becoming the helpers—we could do even more. And if we develop a burden for a particular community, we could re-neighbor ourselves and become a “love your neighbor as yourself” person within that community.

Continuing with J.R. Woodward and Dan White Jr., we can practice missional-incarnational lifestyles and rhythms by moving from “being for the neighborhood

¹ J.R. Woodward and Dan White Jr., *The Church As Movement: Starting and Sustaining Missional-Incarnational Communities* (Downers Grove, IL: InterVarsity Press, 2016), 191.

and with the neighborhood to being of the neighborhood and in the neighborhood.”²

« Maybe Jesus broke love and compassion down into manageable increments for a reason. »


It is my belief and experience that loving our actual neighbors is a lost art in the church. We need our leaders to teach us and disciple us in how to see our neighborhood as our garden and how to till it, rather than becoming dependent and even paralyzed by macro-compassion. Then maybe we can send people with micro-experience to the ends of the earth—people who can in turn motivate others to conceptualize their villages and neighborhoods as gardens to till, based on their local initiative, local creativity, local connectivity, local resources and local interdependence.

² Ibid, 197.

³ Ibid, 203.

Being of the neighborhood and in the neighborhood is very different from sweeping in as heroes in cross-cultural neighborhoods across the sea with top-down macro-approaches. Just think: we could serve as voices of invitation—rather than as pocket books and bosses—inviting people to use their imaginations as to how to obey Jesus’s command as part of their rule and rhythm of life.

A Cambodian family may not be able to build an orphanage, but they might be able to provide an orphan with lunch on a daily basis. And if they team up with a couple other families and combine their local resources and skills, they might be able to meet an orphan’s basic needs. And if every Christ-following family were to lean into an incarnational approach to life, they might be able to serve a majority of afflicted people.

“In Christ, God is local. His passions and plans for people become concrete when they are localized.”³ 

« It is my belief and experience that loving our actual neighbors is a lost art in the church. »



24:14 Goal



Movement engagements in every unreached people and place by 2025 (78 months)

What is a CPM?

A Church Planting Movement (CPM) can be defined as the multiplication of disciples making disciples and leaders developing leaders. This results in indigenous churches planting churches. These churches begin to spread quickly through a people group or population segment. These new disciples and churches begin to transform their communities as the new body of Christ lives out kingdom values.

« God's Spirit is launching CPMs around the world, as He has done at various times in history. »

When churches reproduce consistently to four generations in multiple streams, the process becomes a sustaining movement. It may take years to begin. But once the first churches start, we usually see a movement reach four generations within three to five years. In addition, these movements themselves often reproduce new movements. More and more, CPMs are starting new CPMs within other people groups and population segments.

God's Spirit is launching CPMs around the world, as He has done at various times in history. After a few of these modern movements began in the early 1990s, a small group of the initial movement catalysts gathered to discuss these amazing works of God. They coined the term "Church Planting Movements" to describe what God was doing. It was beyond what they had imagined.

As these modern movements have emerged, God's Spirit is using a variety of models or strategies to start CPMs. Terms used to describe these models include Training for Trainers (T4T), Discovery Bible Study (DBS), Disciple Making Movements (DMM), Four Fields, Rapidly Advancing Discipleship (RAD), and Zume. Many movements are hybrids of these various approaches. Many movements have also developed indigenously outside of these training models.

The global leaders who formed the 24:14 Coalition chose CPM as the most helpful and broadly inclusive term. "24:14 is a network of the world's CPMs and CPM organizations collaborating with urgency, and calling the global church to join in similar efforts."¹

Sometimes the term "Kingdom Movement" is used, meaning essentially the same thing as CPM: "We aim to engage every unreached people and place with an effective Kingdom Movement (CPM) strategy by December 31, 2025."²

These Kingdom Movements resemble what we see in the New Testament.

"But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth." Acts 1:8

"All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.... Utterly

¹ Parks, Stan and Steve Smith, in "24:14 - The War That Finally Ends," *Mission Frontiers*, Jan-Feb 2018, pp. 7-12.

² Ibid.

BY **STAN PARKS**

email: stan@beyond.org website: www.beyond.org

Stan Parks, Ph.D. was a trainer and coach for a wide variety of CPMs around the world. He currently co-leads a global 2414 Coalition to start church planting movement engagements in every unreached people group and place by 2025 (2414now.net). As part of the Ethne leadership team he helped various Ephesus teams seeking to start cascading CPMs in large UPG clusters. He is the VP of Global Strategies with Beyond.org.

amazed, they asked: ‘Aren’t all these who are speaking Galileans? Then how is it that each of us hears them in our native language? Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene; visitors from Rome (both Jews and converts to Judaism); Cretans and Arabs—we hear them declaring the wonders of God in our own tongues!’” Acts 2:4,7-11

“But many who heard the message believed; so the number of men who believed grew to about five thousand.” Acts 4:4

“So the word of God *spread*. *The number of disciples in Jerusalem increased rapidly, and a large number of priests became obedient to the faith.*” Acts 6:7

“So the church throughout all Judea and Galilee and Samaria had peace and was being built up. And walking in the fear of the Lord and in the comfort of the Holy Spirit, it multiplied.” Acts 9:31

“But the word of God *continued to spread and flourish.*” Acts 12:24

“The word of the Lord spread through the whole region. But the Jewish leaders incited the God-fearing women of high standing and the leading men of the city. They stirred up persecution against Paul and Barnabas, and expelled them from their region. So they shook the dust off their feet as a warning to them and went to Iconium. And the disciples were filled with joy and with the Holy Spirit.” Acts 13:49-52

« In these modern movements we see similar dynamics to what God did in the early church. »

“When they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, strengthening the souls of the disciples, encouraging them to continue in the faith, and saying that through many tribulations we must enter the kingdom of God.” Acts 14:21-22

“And some of them were persuaded and joined Paul and Silas, as did a great many of the devout Greeks and not

a few of the leading women.... Many of them therefore believed, with not a few Greek women of high standing as well as men...” Acts 17:4, 12

“Crispus, the ruler of the synagogue, believed in the Lord, together with his entire household. And many of the Corinthians hearing Paul believed and were baptized. And the Lord said to Paul one night in a vision, ‘Do not be afraid, but go on speaking and do not be silent, for I am with you, and no one will attack you to harm you, for I have many in this city who are my people.’...” Acts 18:8-11a

“This continued for two years, so that all the residents of Asia heard the word of the Lord, both Jews and Greeks.” Acts 19:10

« God’s work is not restricted to trained professionals. Instead we see ordinary people being used by the Holy Spirit to share the gospel, cast out demons, heal the sick, and multiply disciples and churches. »

In these modern movements we see similar dynamics to what God did in the early church:

- **The Holy Spirit empowering and sending.** One of the striking aspects of modern CPMs is the role of the “ordinary person.” God’s work is not restricted to trained professionals. Instead we see ordinary people being used by the Holy Spirit to share the gospel, cast out demons, heal the sick, and multiply disciples and churches. Non-literate people are planting many, many churches in these movements. Brand new believers are powerfully bringing the gospel to new places. They are ordinary people filled with the Spirit of an extraordinary God.
- **The believers praying constantly and showing great faith.** Someone has said a CPM is always preceded by a prayer movement. CPMs are also *marked* by prayer, being “prayer movements” in and of themselves. This is because when we pray God works, and CPMs are an act of God, not a human

work. Also, praying is one of Jesus' basic commands. So every disciple realizes the need to pray and to multiply prayer for himself/herself and for the movement of which he/she is a part.

« Thus people and churches in these movements feed the hungry, care for widows and orphans, and fight injustice. »

- **A powerful witness through the way these disciples treat other people.** Many Christians and churches around the world have separated the physical from the spiritual. Some Christian groups seem concerned only about spiritual matters, while they neglect the physical needs of people around them. However, disciples in these movements focus on obedience to Scripture. As a result they eagerly *show* God's love to people. Obeying Scripture leads them to love their neighbor. Thus people and churches in these movements feed the hungry, care for widows and orphans, and fight injustice. A biblical worldview does not separate sacred and secular. God wants all of our lives and societies holistically transformed by the good news.
- **The number of disciples increasing rapidly.** Just like the early church in Acts, these modern CPMs multiply rapidly. This speed comes partly from a powerful move of the Spirit. It also comes from biblical principles being followed. For instance, those in movements believe that "every believer is a disciple-maker." (Matt 28:19) This avoids leaving only a few paid professionals to make disciples. In these movements, disciples, churches and leaders learn that one of their main functions is to bear fruit. And they do this as soon and as often as possible.
- **These disciples becoming obedient to God.** Disciples in CPMs take Scripture very seriously. Everyone is expected to truly be a disciple of the Word. All have freedom to challenge one another with the question: "Where do you see that in the text?" Believers give careful attention to hearing or reading the Word, both privately and in groups. God is the foremost teacher, through His Word and they know they are accountable for obeying the Word.

- **Households being saved.** Just like in the book of Acts where we see households, multiple households and even some communities turn to the Lord, we are seeing the same thing in these movements. Most of these movements are happening among unreached groups, which tend to be much more communal than Western culture. In these cultures, decisions are made by the families and/or clans. In these modern CPMs we see the same type of group decision making.
- **Opposition and persecution.** These movements are often happening in the hardest places and as a result there tends to be significant persecution. Unfortunately sometimes that persecution comes in the form of established churches reporting activities of these new movements, to avoid negative impact on themselves from religious fundamentalists or governments. Often the persecution comes from religious and/or government forces seeking to stop these movements of God. But the movements overcome this persecution by the blood of the Lamb and the word of their testimony. There is a price to be paid and many people in these movements are paying that price.

« Despite the opposition and persecution we see toward movements, the believers have tremendous joy, as they have come from the depths of darkness to the light. »

- **Disciples being filled with the Holy Spirit and joy.** Despite the opposition and persecution we see toward movements, the believers have tremendous joy, as they have come from the depths of darkness to the light. As a result they are very motivated to share the good news with those around them. In many instances those suffering persecution saying they are rejoicing that God has counted them worthy to suffer for his Name.
- **The Word spreading through the whole region.** We see in Acts 19 that the gospel spread throughout the Roman province of Asia in just two years. That seems incredible! We see the same dynamic in these movements. Literally thousands and even millions

of people in different regions are hearing the gospel for the first time in a few short years because of the tremendous rate of multiplication of disciples.

- **The gospel spreading to new languages and nations.** Unless a movement fits its social and cultural context, it will fail. This begins with the first contact into a people group. The outsider looks for a man or woman of peace who then becomes the church planter. If the outsider is the church planter, they will introduce a foreign pattern of faith. If insiders are the church planters, the gospel seeds planted from the outside can grow freely. The good news will bear fruit in ways natural to that culture yet rooted in Scripture. Thus the gospel can spread more rapidly. Note, these movements normally happen *within* a people group or population segment. Crossing over into another group normally requires more teaching and people with cross-cultural giftings. Most CPMs today are happening among unreached people groups. This is partly because indigenous movements arise better in places that have not been (as) exposed to a pre-packaged westernized gospel.

« If insiders are the church planters, the gospel seeds planted from the outside can grow freely. The good news will bear fruit in ways natural to that culture yet rooted in Scripture. »

A CPM has certain characteristics.

1. Awareness that **only God can start a movement.** At the same time, disciples can follow biblical principles to pray, plant, and water the seeds that can lead to a “book of Acts” type movement.
2. **Every follower of Christ is encouraged to be a reproducing disciple,** not merely a convert.
3. Patterns of **frequent and regular accountability for obeying what the Lord speaks to each person. Also for passing on God’s truth** to others in loving relationship. This happens through active involvement in a small group.

« We are now seeing the gospel spread in many places as it did in the book of Acts. We long to see this happen in every people and place in our generation! »

- **Each disciple is equipped for spiritual maturity.** This includes equipping to interpret and apply Scripture, a well-rounded prayer life, living as a part of the larger Body of Christ, and responding well to persecution/suffering. This enables believers to function not merely as consumers, but as active agents of kingdom advance.
- **Each disciple is given a vision for reaching their relational network and extending God’s kingdom to the ends of the earth.** Priority is given to the darkest places, with a commitment to see that everyone in the world has access to the gospel. Believers learn to minister and partner with others in the body of Christ in every context.
- **Reproducing churches form as part of the process of multiplying disciples.** A CPM aims for **1) disciples, 2) churches, 3) leaders and 4) movements to multiply** endlessly by the power of the Spirit.
- CPMs focus on starting movements of **multiplying generations** of churches. (The first churches started among a group are generation one churches, which start generation two churches, which start generation three churches, which in turn start generation four churches, and so on.)
- Leaders **evaluate and make radical changes as needed** to grow. They make sure that **each element of character, knowledge, disciple-making skills and relational skills is 1) biblical and 2) can be followed by other generations of disciples.** This requires keeping all things very simple.

We are now seeing the gospel spread in many places as it did in the book of Acts. We long to see this happen in every people and place in our generation! MF



The Marriage of Excellent Strategy and the Supernatural

When we arrived at their home, his wife ushered us in. “Please sit down,” she said. The room was tiny and dark. We bent down to enter the low doorway and saw him lying on the bed. From the dark corner came groans of pain.

“What is wrong?” we asked.

His wife replied. “The doctor says he has a kidney stone. It’s been several days now. He is suffering so greatly!”

We shared with them both that Jesus is a God who heals. Laying our hands gently on him, we asked the Lord to help him pass the stone. We commanded his body to be made whole. After sharing a few words of hope, we left to visit another person in the community.

A few days later we returned to their tiny home. The man who’d been in such pain was sitting outside fixing a bamboo mat. “You look much better,” we said. He smiled broadly.

“The day you prayed for me in Jesus’ name, I was healed! Just an hour or so later, I passed the stone. Your God is very powerful!” he declared.

This man soon became a Jesus-follower, together with his wife. A weekly fellowship was started in the tiny courtyard in front of their home. Neighbors came to hear what God had done. Many began to listen in on the Bible story group that began. The kingdom was advancing!

Supernatural Miracles Don’t Always Lead to Movements

Jerry Trousdale wrote about the danger of secularism in the March/April 2019 issue of *Mission Frontiers*. One of the reasons the church in the West has not seen many Disciple Making Movements is because of anti-supernaturalism. The call to combat secularism and embrace a greater openness to the supernatural is needed indeed.

In Asia and Africa, this isn’t as much of an issue as in the West. People in the non-western world are far more open to signs and wonders. It is much easier to integrate healing the sick and casting out demons into the life of a typical disciple. In quite a few countries, 80 or 90 percent of people come to faith through a healing miracle.

Even in those countries, however, the reality is this. Though we see dramatic miracles and even conversions through miracles, we don’t *always* see movements result. Often, these healings happen in crusades with little follow up. Even if they take place through a personal connection, without a strategy for multiplying disciples and disciple-making groups, dramatic miracles only result in limited growth.

BY **C. ANDERSON**

website: Dmmsfrontiermissions.com

C. Anderson is an experienced field practitioner and leader. The past 27 years, she served in Asia with YWAM Frontier Missions. Anderson trains and coaches both international and indigenous church planters toward the launching of Disciple Making Movements. She blogs weekly about DMM related issues at Dmmsfrontiermissions.com. Other articles on member care, language learning, visa stress, etc. are available at missionarylife.org. Her 30-day devotional for church planters, *Faith to Move Mountains*, can be purchased on amazon.com.

It's Both

Demonstrations of God's power combined with a clear multiplication strategy for discipleship releases movements. One without the other will not get you there. In Jesus' life, we see the beautiful blending of these two things: signs and wonders with intentional disciple-making. It was not one or the other, but both/and.

« In Jesus' life, we see the beautiful blending of these two things: signs and wonders with intentional disciple-making. »

Are We Following Jesus' Model?

1 Jesus regularly demonstrated the kingdom of God through signs and wonders.

As we read the gospels, we "watch" Jesus perform many, many miracles. There are thirty-seven clearly recorded in Scripture.¹ Demonstrating love and power was His every-day lifestyle. It was normal for Jesus to show people who God was through practical and supernatural acts of kindness (miracles).

Why do we hesitate to live the same way? Fear of failure is one inhibitor. We may have had past experiences where God didn't do what we hoped for. These painful memories stand in our way. Or perhaps we fear turning people off by giving them hope for something we can't make happen apart from God's intervention. If God doesn't do that thing, we feel responsible for their disappointment.

Let's ask ourselves about the worst-case scenario here. *What if we did pray and nothing happened?*

When we demonstrate love and faith, we can believe God will act. But even if there isn't a dramatic, instant miracle, when we pray for needy people, they encounter God. They sense His presence. These things open their hearts toward Him. And what if God *did* intervene and a miracle happened? Not only is their problem solved, but they are now fertile soil, ready for the seed of the gospel.

Chris Galanos in his book *Megachurch to Multiplication*, encourages those he trains to ask people this question, "If God could do a miracle for you today, what would you want Him to do?" Then, when they share, the disciple-makers pray for those needs.

We must not hesitate to involve God in what we are doing. We should anticipate Him demonstrating His love to people in supernatural ways! He is still the same God we read about in the Bible. As we step out in faith, God will show up and meet the needs of those we are praying for.

Community Development vs. Supernatural Miracles

Some who are uncomfortable with the miraculous instead look for practical human ways to meet needs. I am all for doing community development projects to serve the communities we want to reach. But we must admit that demonstrations of power are much more the biblical norm than setting up a medical clinic. I say, "Why not do both?" As we do what is possible for us (giving medical care for example), we also ask God to release miracles of healing.

When we worked in India we saw many people healed through a combination of prayer and medicine. Nothing wrong with that at all! The important thing is for people to see the love and power of Jesus clearly demonstrated through these efforts.

Mark 16:17 says, "These signs will accompany those who believe..." (NIV.) It doesn't say might or perhaps. It says they *will!* Seeing miracles (big or small) happen through us is part of what it means to live our lives as Jesus followers.

When was the last time you prayed in faith that someone would be healed? What miracles are you asking Him for?

2 Jesus multiplied disciples. He chose, trained, and released his mentees quickly.

In the gospels, we read of Jesus' brief ministry on earth. It is surprising, when you think about it, that He only played an active ministry role for three years. That seems a very short amount of time to see a ministry firmly established!

¹ <https://www.thoughtco.com/miracles-of-jesus-700158>

From the beginning of His ministry, Jesus knew He would leave. His long-term plan included intentional multiplication. He chose the twelve then invested in training them. Jesus interacted with the multitudes, but much of His time was spent in training His twelve disciples. He prepared them to carry on His work because He knew He would soon leave.

In Luke 9, Jesus gave an assignment to the 12. He told them to go to villages and tell everyone about the kingdom of God. They had been watching Him do miracles and minister. Now, it was their turn. When they returned, they were to report back to Him for feedback and further training.

« God believed in that rag-tag crew of fishermen and tax-collectors enough to give them huge levels of both authority and responsibility. »

Jesus taught His disciples in an up close and personal way. His discipleship was responsive, not random. He had clear goals and knew exactly where He was headed in developing these men. Shockingly, before any of us would have said they were ready, He passed the leadership baton to them. He not only stepped back temporarily but physically left so they could carry on the work. God believed in that rag-tag crew of fishermen and tax-collectors enough to give them huge levels of both authority and responsibility.

Movement leaders around the world follow Christ's example. They intentionally raise up others and then release them to do the work. Strategic and intentional discipleship needs to be part of the plan.

Beyond Raising the Dead

Dan* and his wife are church planters in India. By God's grace, they have launched a movement in their area. When I first met Dan, I was quite impressed. It was quickly apparent that he was a man of great faith.

As we talked further, he shared an incredible story. While pioneering in a new city, they prayed for a lady who had just died from a heart attack. Miraculously, she came

back to life! Through this astounding event, many hearts were opened to the gospel message. Dan was welcomed into homes and invited to share the gospel in many places as a result. The work grew, but it was still stuck at only first-generation growth. This was true in spite of the great receptivity they experienced.

Seeing this, I was able to help Dan get further training in DMM principles. He developed a discipleship plan for multiplication. He learned how to train trainers and disciple-makers rather than doing all the work himself. Instead of praying for all the sick people himself, he trained every disciple to pray for those who were ill. As his trainees did this, they too saw miracles happen.

He also trained them how to start new groups of disciples. They learned what steps to take with new believers so they would quickly become powerful disciple-makers too.

Before having a plan, his discipleship was random. After he put a system in place for simple discipleship lessons and trained everyone to use them, things began to grow rapidly. Multi-generational growth began. (Read more of Dan's story and an interview with him on dmmsfrontiermissions.com.)

For Dan, raising someone from the dead was a great miracle. It definitely was a catalyst. But without a discipleship plan, the growth would have been limited to the movement leader's availability. The movement would not have multiplied as it has.

Integrate the Two

Which comes more naturally for you? Praying for the sick and seeing miracles – including casting out demons? Or honing your “End Vision” statement, crafting discipleship materials, and other similar tasks?

Be willing to grow in both areas, even if it doesn't feel *natural*. Ask God to help you develop in both faith and strategic planning. You can staff your weakness and recruit others into your team who are strong in areas you are not. Balancing and integrating these two is important in releasing and sustaining Disciple Making Movements (DMMs). Aim for an integrated approach. You will be amazed at what God does!

*pseudonym 

The Beginning of Another 40 Years:

From 1979 and the US Center to 2019 and Frontier Ventures Centers

By now I am sure many of our *Mission Frontiers* colleagues and family have heard about the decision to sell part of the WCIU campus and a small portion of Frontier Ventures' Pasadena property to EF, Education First (www.ef.edu). The sale has now closed and includes the nearly 15 acres of the campus itself, the field we refer to as the soccer field and an additional 16 housing units that were right next to the campus. That leaves more than 130 housing units and Hudson Taylor Hall (HTH) still under the ownership of WCIU (the houses) and FV (HTH).

For some, among our colleagues, friends, and members, including people who gave funds for the purchase, there have been questions about our original purposes and whether this sale has moved us away from those purposes, or even whether the sale represents a fundamental violation of why we purchased the campus to begin with. Some among this group of stakeholders in our vision say that selling this portion of the property means we were selling out the vision.

However, other colleagues, friends, and members, including some who gave funds for the purchase of the property, have told us they see this as a wise and even natural step. Some have used the word "bold." These friends see the decision as a response to changing conditions globally, in the mission world, in trends in collaboration, and in how organizations function today, more than 40 years after the original purchase and vision. Some in this group of stakeholders say that selling this portion of the property means we are investing in the continued future of the vision.

How does all of this line up with our past and the original vision for the USCWM (now Frontier Ventures) and WCIU? And what is our future?

« How does all of this line up with our past and the original vision for the USCWM (now Frontier Ventures) and WCIU? And what is our future? »

Looking Back 40 Years to Look Ahead for Another 40

With the help of colleagues, I have compiled some of what Dr. Ralph Winter said about the campus and the founding purposes of our movement. Drawing from older *Mission Frontiers* articles stretching back 40 years to 1979, I have pulled some of Dr. Winter's reflections about the purposes and vision of our movement. And I will weave around those comments statements about at least some of what we see as our purpose and focus moving forward.

While there are new elements in what I will share, there is a deep continuation of the original as well. I am inviting you to walk with me from the past into the future.

BY KEVIN HIGGINS

Kevin Higgins PhD, President, William Carey International University; General Director, Frontier Ventures; Muslim Ministries Facilitator, Global Teams.

Kevin served in the Muslim world in two countries in South Asia. In one country he helped develop a work that has resulted in emerging movements to Jesus within more than a dozen language groups, and in the other he served alongside the leaders of a growing movement to Jesus. Kevin served as International Director of Global Teams from 2000 to 2017, during which time GT grew from 11 to over 600 people serving cross-culturally, sent from more than 30 bases globally. He continues to serve with GT as Muslim Ministries Coordinator for the Asia region, including a number of Bible translation projects. He received a PhD in 2013 from Fuller's School of Intercultural Studies, in the area of translation. In 2017 he was appointed to be the President of William Carey International University, and in 2019 also became the General Director of Frontier Ventures (formerly, the US Center for World Mission). Kevin and Susan have three grown daughters, Rachel, Sarah, and Emma.

From 1979:

Speaking of the original vision, Dr. Winter said it was to:

...establish a center in the U.S. which will study, evaluate, and assist all mission efforts in a constructive and helpful way, to move dynamically and decisively to push back the barriers limiting present efforts and penetrate the last 16,750 human groupings within which there is not yet a culturally relevant church.

The vision for refocusing the attention of believers in Jesus to see clearly the status of the least reached has always been and remains the central defining point in our vision and action.

Today we can give thanks that almost every major agency and many smaller and lesser known agencies, have as a central purpose reaching the unreached. The tide of awareness turned in a major way.

However, at the same time, as we have described in recent communications in *MF* and on the Joshua Project site, there remains a startling reality: what we are calling “Frontier Peoples,” those unreached peoples with fewer than .1% believers, and no known movements emerging among them.

One of our primary objectives is to form collaborative communities that will innovate and mobilize and train in such ways **that movements will emerge in the 31 largest of these Frontier Peoples, including four such movements by July 2020.**

That is a purpose that will continue beyond 2020, shaping our path for the next 40 years.

In the same writing, Dr. Winter referred also to “sister centers” and went on to say:

We are not presuming for a moment that Americans will be or should be the only answer to the unfinished task of missions. It is a wonderful fact that we can confidently assume that Christians in every land are as willing as we are to try and fulfill the Great Commission.

This vision of multiple centers is something very much at the fore of our vision still. We have a goal of establishing at least **three new Regional Hubs**, which will be the locus points of what continue to be the hallmarks of our ministry: **collaboration, innovation, mobilization and training.**

We are already well under way towards a first Asia Hub, the first of perhaps many such hubs in Asia, and a Hub in the northeast USA. We are also reorganizing in Pasadena to form a Southern California Hub (a distinct group of our members from the normal operations located in Pasadena) focused on three main tasks:

- + selecting a UPG from one of the diaspora peoples here and collaborating with others to see a movement begin
- + forming a team to come alongside those in the area working on the frontlines with other UPGs
- + and encouraging ongoing research to learn more about the other UPGs here



We have always sought to mobilize the Body of Christ to focus on the least reached, and we continue now to do the same, including new devotion to mobilization closer to where the remaining unreached peoples are, mobilization focused on the newer sending movements we see in the majority world, and mobilization focused on the newer movements to Jesus emerging in proximity to remaining UPGs.

From our earliest days, we have had the vision of Pasadena as one of many “centers” and today we are pressing forward intentionally towards that end. Keeping a footprint here is necessary for that. Having a different footprint here is also necessary for that.

« We have always sought to mobilize the Body of Christ to focus on the least reached, and we continue now to do the same. »

From MF in 1983:

Dr. Winter drafted an “Open Letter” in *Mission Frontiers* to answer a question he posed, “Why do you need a campus?” His first answers have to do with knowing Him and knowing ourselves more deeply through the process of the purchase:

Our struggling efforts to secure this campus as a frontier missions base have pressed us close to His breast, we better see His greatness, His majesty, His holiness, His sufficiency, His love for the nations, and His determination to bless the peoples through men and women He has earlier blessed.

And: Our growing knowledge of Him has provided us with the fresh opportunity to see ourselves... The experience has not always been pleasant, for we have discovered our weakness, our fickleness, our lack of discipline, and our sin, but He has been faithful... The cleansed community will be ‘an Instrument for noble purposes’, made holy, useful to the Master and prepared to do any good work.

This resonates deeply with me today.

In recent years, within WCIU and FV, we have been on a further journey into these two dimensions: knowing more of Him and more of ourselves. We are re-visioning what it means to be a missionary-religious order (one of Dr. Winter’s main aims for us) in this season of our life. For long we have been a very task oriented order, but we are being pressed closer to Him, and seeing His call to be a people who are formed and transformed, people whose very “beings” and not just “doings” are being made instruments for His purposes among the nations.

This emphasis is a key part in our training for new staff. There is a deep focus on the spiritual formation of our members within community.

International University

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Speaking of those purposes, Dr. Winter went on to say:

Out of such lessons has come a new grasp of the purposes of God. Indeed, these purposes have grasped us. We press on to take hold of that for which Christ Jesus took hold of us. As sons and daughters of Abraham and joint heirs with his glorious descendant, the Lord Jesus Christ, we accept no mandate less than one to bless all the families of the earth, to make disciples of all nations. This dominating theme of Scripture has become our mainspring.

As in the past so now, this takes specific shape. In specific actions and programs.

Related specifically to this desire to press in to knowing Him more deeply, and ourselves more accurately, we are reforming our organizational life around what we call “covenant communities.” These are small bands of members and non-members, sprinkled around the world, who share the same values and who seek together to pursue spiritual formation as a bedrock from which our purposes among the unreached are pursued.

So far, we have formed seven such covenant communities, and our aim is for 15 by July 2020.

From MF in 1985:

Dr. Winter once again highlighted the vision of multiple centers:

... it is expected that if this Center succeeds, similar centers will no doubt spring into being in other countries (both Western and non-Western) where substantial resources and interest in missions exist, and it will be part of the mission of the United States Center for World Mission to encourage such centers and to relate to them.

I have already spoken above about these and our goal of Hubs. But I want to say more here about one of the main reasons for these Hubs.

« There is a deep focus on the spiritual formation of our members within community. »

We have always sought to be innovative and to do what others were not doing (also a legacy from our origins), but today our innovation efforts have a more intentional, spiritual, and developed process to them, given structure and form in the “Launch Lab.” The Launch Lab is an initiative devoted to an intentional, collaborative process of innovation in which a barrier to the progress of the gospel is identified, and new possible solutions proposed and launched in order to overcome that barrier.

How does this connect with our multi-centralization closer to the action among the least reached?

In April, we began collaborating with the leadership of a large movement in South Asia, working with them to identify barriers in reaching a proximate frontier people group, and develop new approaches to reach them.

In 1985 Dr. Winter also made reference to WCIU, as “...a university dedicated specifically to world need.”

Thus, he was already signaling the shift from his earlier vision of WCIU as a “seminary in a suitcase” to a university offering high quality, distance based, degrees to enhance the effectiveness of scholar practitioners in the field of transformational development.

Dr. Winter always envisioned this as including BA, MA, and PhD levels. Currently we are working very hard to complete what it takes for the MA to be accredited.

WCIU has vacated the campus itself, but not Pasadena, shifting our academic team across the street to Hudson Taylor Hall. And we continue to pursue quality and innovation as a university.

For example, our Translation Studies focus is one of the few programs in the field rooted in the “cognitive inferential” theory of communication and translation. This program was developed with significant input from the field, not just field workers, but from leaders of movements who need such translations and whose leadership include those who need the training we are offering.

From MF in 1993:

In a series of questions and answers Dr. Winter touched on several areas.

When asked, “what was your founding purpose?” he replied,

From the very beginning we have had no other purpose than to promote missions to the ends of the earth, especially where Christ is not named, and to do so by promoting the existing mission agencies, helping them in every way possible and mobilizing American churches behind them.

We still focus on mobilization in this vein but have now included as our foci, as we described above, some of the newer sending movements in the majority world and some of the emerging movements among unreached peoples. This is why we are pressing out to multiple centers globally, to be closer to where those movements are happening.

Dr. Winter was also asked, “How did you plan to do that?” He replied,

We set out to buy a former college campus in Pasadena, California as a base, where missionary staff, on loan from many agencies, could work together and do many things in common, without duplicating efforts, serving the mission industry.

That collaborative vision, in its original form, faced unforeseen challenges as every bold step does. It is instructive to see how Dr. Winter reflected on those challenges 20 years after the initial launch.

« This is why we are pressing out to multiple centers globally, to be closer to where those movements are happening. »

From MF in 1999:

Dr. Winter expressed his recognition that to a great extent this collaboration vision of different organizations and loaned missionaries did not materialize.

The potential errors of judgment in the area of cooperation are best known to me in the area of the U.S. Center for World Mission and our own nearly-25-year attempt to catalyze all kinds of inter-agency cooperation... when we began we thought that for us to do 'generic mobilization and research' for all agencies would be an idea that would be instantly heralded and supported. Pastors and people in the U.S. were enthusiastic--and that is how we were enabled to acquire this campus. The agencies? We assumed agencies would lend personnel to work with us if we just got a large enough set of facilities. It did not fully happen the way we expected.

For a season, there were some organizations which came to the campus to collaborate, but over the years this became too expensive an option for most. Organizations began to depart for other cities. There have been more recent examples of attempts at collaboration, but with varied definitions of what the word collaboration means and expectations for how this related to a presence on a campus.

This is yet another reason that we have elected to respond to changing realities by repositioning ourselves globally.

We are not decentralizing as much as *multi-centralizing*.

We will remain with a large footprint in Pasadena where we continue to collaborate, innovate, mobilize, and train. At the same time, we need to adjust our organizational approach to respond closer to the action in places closer

to the least reached (including where the unreached are within reach in diaspora contexts). Thus, our focus on a first Asia Hub.

Another reason for the original purpose was the desire to become self-sustaining through the income from the rent earned. While this is still viable for the housing we continue to own, over time it became less viable for the campus. The sale proceeds provide an endowment in a different form that still gives the same aim of a sustainable income stream, in a different and blended financial model.

And now...?

I have stated explicitly three of our main short-term objectives: four movements among the 31 largest Frontier Peoples, three regional hubs, and 15 covenant communities.


But of course, we are doing more. I will close with just one example.

I am very aware of a large group of friends, well-wishers, and stakeholders with whom we have not maintained the sort of ongoing communication that is deserved. This includes those who were part of the "Last Thousand Campaign" which enabled the final, miraculous push to complete the original purchase.

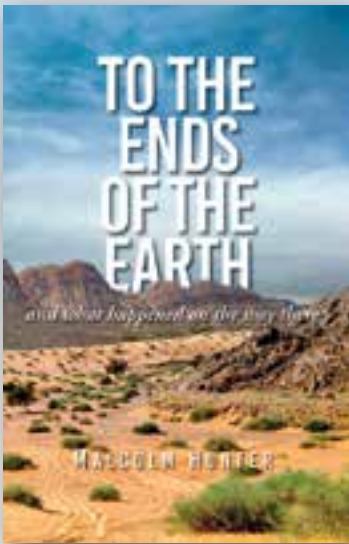
We made promises to those who gave in response to that push. And I intend for us to keep those promises. Towards that end, I am assembling a team and we are already at work synchronizing the databases we have so that we can begin to reconnect.

« We made promises to those who gave in response to that push. And I intend for us to keep those promises. »

Meanwhile, if you were part of the Last Thousand Campaign, I invite you to communicate directly with me at kevin.higgins@frontierventures.org.

Finally, I am aware that in our earliest years, everything we did was bathed in and offered up to Him in prayer. Please join me in continuing that high calling and priority as we turn towards our next 40 years. 

NEWEST RELEASES



To the Ends of the Earth

and what happened on the way there

Malcolm Hunter (Author)

If we follow Jesus, where will we end up? An expert on nomadic peoples, Malcolm Hunter shares stories from a lifetime of working in some of the world's most remote, colorful, and neglected communities. This book is full of astonishing true accounts of Jesus preparing the world's least-reached peoples to encounter Him. Visions, dreams, miracles, shocking customs, and even human blunders and tragedies—God used all these and more to open a way to share the good news. Honest, hopeful, and never far

from laughter, Malcolm invites us to consider anew what we can expect when we follow Jesus—wherever He leads.

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The Burden of Baggage

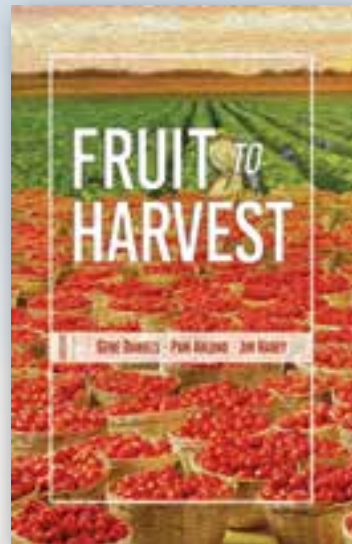
First Generation Issues in Coming to Christ

Roy Oksnevad (Author)

Every person coming to Christ has baggage, but a first-generation believer, especially one coming from little or no connection to Christianity, has an uncommon amount of cultural baggage that they bring with them. This book tackles common issues of cultural baggage with prime examples from the Iranian church. *The Burden of Baggage* explores how the cultural upbringing is expressed in the personal, interpersonal, family, leadership, and spiritual expressions of church life—

contributing to both the strengths and weaknesses of the new generation of believers. Church teaching must shift the emphasis away from the self as perceived by the community in terms of honor and shame by encouraging people to give up their honor through humility, and refocusing the attention on God and loving others. Readers will walk away knowing they are not alone in their struggles as they deal with gut-wrenching issues that often aren't able to be solved in one generation.

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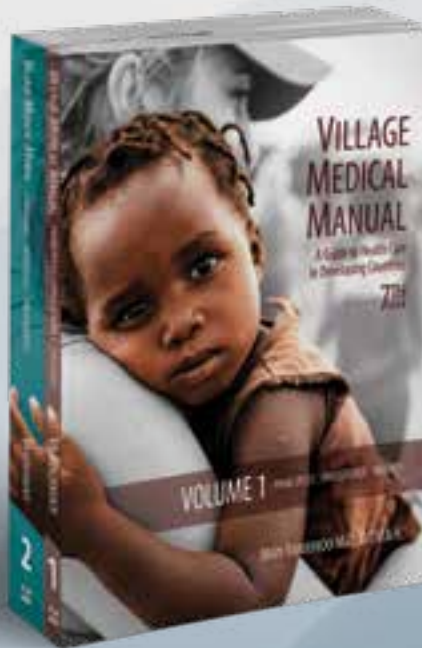


Fruit to Harvest

Gene Daniels, Pam Arlund, Jim Haney, (Editors)

Coming Soon: *Fruit to Harvest* is a selection of keen insights about ministry to Muslims, drawn from a culturally diverse team of contributors from more than twenty countries. In this follow-up to the book *From Seed to Fruit*, you will join a global mission conversation located at one of the leading edges of gospel advance—the world of Islam.

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Village Medical Manual 7th Edition

A Guide to Health Care in Developing Countries

Mary Vanderkooi MD, DTM&H (Author)

A user-friendly, two-volume healthcare guide for workers in developing countries with special features that trained medical professionals would also find useful. Its intended use is for those who are required, by location and circumstances, to render medical care. The clear vocabulary, along with over a thousand illustrations and diagrams, help Western educated expatriates living in isolated locations to medically treat people and intelligently refer those that can be referred accordingly.

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Against the Tide

Mission Amidst the Global Currents of Secularization

W. Jay Moon, Craig Ott (Editors)

Christians who serve Jesus among people from a different culture than their own often struggle to find a good way to disciple people. *Walking Together on the Jesus Road* addresses this need by guiding readers through three essential practices for making disciples across cultures: listening to disciples to get to know them and their context, focusing on relationships with Christ, fellow disciples, and others, and enabling disciples to live out their faith in culturally relevant ways. These practices are the foundation for the long-term,

intentional process of helping disciples from other cultures become more like Jesus. The book also engages with the practical challenges of enabling disciples to find and belong to a nurturing community of faith, and of contextualizing the way we teach the Bible.

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For the Joy

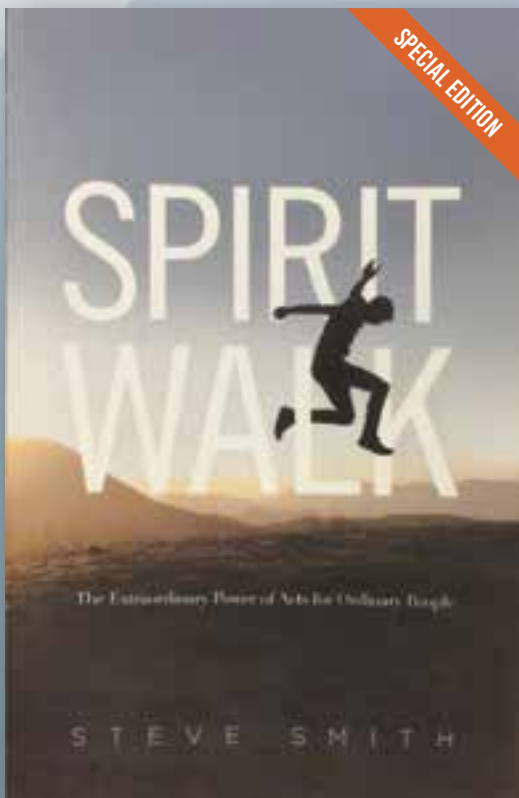
Missionary Mother's Stories on Cross-Cultural Parenting and Life

Miriam Chan & Sophia Russell (Editors)

From the desert to the mountains, from remote far-flung places to some of the most populated cities in the world, *For the Joy* brings together 21 unique perspectives on what it's really like being a mother on the mission field.

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Steve Smith (Author)

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“Finishing The Task” or FTT

BY **GREG PARSONS**
DIRECTOR OF
GLOBAL CONNECTIONS
FRONTIER VENTURES

« No matter the vocabulary we use, it is a danger to the mobilization movement to try and “picture” the needs of the unreached. »

Branding experts today don't like them, but every industry has its “inside” list of initials. One of those for those of us who are passionate about seeing people groups reached, is “Finishing The Task” or FTT.

This was more popular in the 1990s and before. For some, it is still used as a call to the church to reach beyond its “walls” to a world in need of the truth of the gospel. I understand the vision and passion behind the idea.

But, to many in the world, it doesn't communicate what is intended. The intention is to “rally the troops” (a phrase that has its own issues). But to someone who sees western imperialism or remembers the negative sides of colonialism, it sounds like we are going back to the Raj in India in the 1940s—for example.

In the late 1990s, Ralph Winter stopped using that kind of language. I don't know, but I would guess that he heard how this was perceived from

brothers and sisters from around the world. I'm sure there were other things he was thinking about—he always was considering and reconsidering the way he thought about issues and wondering if there was a better way to talk about or illustrate the “task.”


In part, the word “task” is some of the problem. It makes it sound like you can put together a list of steps and “finish” something...like your to-do list. No matter the vocabulary we use, it is a danger to the mobilization movement to try and “picture” the needs of the unreached. It can turn people into something on a list. While we promote lists of people groups—like JoshuaProject.net—we know the response to that kind of portrayal can range from making us callous to jumping on a plane to help without really preparing.

In some ways, the real danger is that it can make fulfilling our vision to see gospel movements to Jesus sound too simple to pull off. Actually, many of the things we have written about in *MF* can be wrongly taken that way. That is not our intention. And neither do we want to complicate things and put a burden on new believers by creating a version of “Christianity” that is not helpful or biblically necessary.

Perhaps the biggest danger to mobilization is that we think that we know how things will work before we get on the ground among the people we are seeking to love into the kingdom. That may be caused by the typical western process for getting a job or completing a task. The usual young person is told how to “make

it”—which involves getting certain things done, usually in a certain order. Get to the best school you can, which will get you the best job you can. When you get to the school, they tell you which classes to take in what order. Increasingly, in some institutions, you also get to do some actual work in the area to really learn. Hopefully, those internships show you that you might actually like this kind of work.

Of course, you can't do it the same way for cross-cultural adjustment and language learning. The “complete this list of tasks” approach will be altered by reality along the way. When that happens, people may feel guilty that they aren't seeing movements within a year or two. This has been the classic problem with workers going out from China. They expect that people will come to Jesus just as easy as they do back home.

Don't take me wrong. We need to track progress, highlight and visualize needs and mobilize people. We just need to be careful how we talk about it. As we have seen in the Muslim, Hindu and Buddhist worlds, they are listening to us. Would we be embarrassed if they hear how we describe sharing Jesus with them as a task to be checked off our list(s)? 

« We need to track progress, highlight and visualize needs and mobilize people. We just need to be careful how we talk about it. »



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